

NOV 3 1 1922

The Classical Journal

PUBLISHED BY THE CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH
WITH THE CO-OPERATION OF THE CLASSICAL ASSOCIATION OF NEW ENGLAND
AND THE CLASSICAL ASSOCIATION OF THE PACIFIC STATES

Volume XVIII

NOVEMBER 1922

Number 2

Editorial		65
The End of the Story	Louis E. Lord	73
Our Latin-English Language	B. L. Ullman	82
Latin and Mental Training	H. C. Nutting	91
The Place of the Classics in the Public High School Program	Thomas E. Kinegan	100
Notes—		104
On the Use of Two Spears in Homeric Warfare	S. E. Bassett	
Greek Lore of Zoo-mimicry	Eugene S. McCartney	
Xenophon, <i>Anabasis</i> I, 6, 7	J. Penrose Harland	
Current Events		110
Hints to Teachers		115
Book Reviews		119
<i>The Laws of Plato</i> , E. B. England (Clark); <i>A Study of the Impersonal Passive of the Ventum Est Type</i> , Decker (H. C. N.); <i>La civilisation hellénique</i> , M. Croiset; <i>Les monnaies grecques</i> , E. Babelon; <i>La sculpture grecque</i> , H. Lechat (Agard); <i>The Cists of Cisalpine Gaul as seen in the Inscriptions</i> , J. C. Murley (Axell).		
Recent Books		126

THE TORCH PRESS
CEDAR RAPIDS IOWA

THE CAMBRIDGE UNIVERSITY PRESS, LONDON
THE MARUZEN-KABUSHIKI KAISHA, TOKYO, OSAKA, KYOTO
FUKUOKA, SENDAI
THE MISSION BOOK COMPANY, SHANGHAI

THE CLASSICAL JOURNAL

Published by the Classical Association of the Middle West and South, with the cooperation of the
Classical Association of New England and the Classical Association of the Pacific States

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The Classical Journal is published monthly except in July, August, and September by The Torch Press, Cedar Rapids, Iowa. The subscription price is \$2.50 per year; the price of single copies is 25 cents. Orders for service of less than a half-year will be charged at the single-copy rate. Postage is prepaid by the publishers on all orders from the United States, Mexico, Cuba, Porto Rico, Panama Canal Zone, Republic of Panama, Bolivia, Colombia, Honduras, Nicaragua, Peru, Hawaiian Islands, Philippine Islands, Guam, Samoan Islands, Shanghai. Postage is charged extra as follows: For Canada, 15 cents on annual subscriptions (total \$2.65); on single copies 1 cent (total 26 cents). For all other countries in the Postal Union, 24 cents on annual subscriptions (total \$2.74); on single copies 5 cents (total 30 cents).

Claims for missing numbers should be made within the month following the regular month of publication. The publishers expect to supply numbers free only when losses have been sustained in transit and when the reserve stock will permit.

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Proofs, the Editors, if ordered in advance of publication, will be supplied to authors of major articles.

Entered as second-class matter at the Post Office at Cedar Rapids, Iowa, on October 16, 1922, under Act of August 24, 1918. Acceptance for mailing at the special rate of Postage provided for in Section 1103, Act of October 3, 1917, authorized on October 25, 1922.

THE CLASSICAL JOURNAL

VOLUME XVIII

NOVEMBER, 1922

No. 2

Editorial

REPORT OF TREASURER

September 1st, 1921 — August 31st, 1922

[For several years past it has been our custom to print editorially the report of the Secretary-Treasurer in the early fall succeeding the annual meeting. Following is Professor Tanner's most encouraging report.—EDITOR.]

	1922	1921
Cash	\$ 14.74	\$ 6.75
Classical Journal.....	4708.70	5240.87
Clerical Help.....	1082.73	531.69
Postage	474.42	268.23
Paper Stock.....	733.85	.....
Southern Meeting.....	40.00	80.00
Publicity Committee.....	25.90	53.14
Editor's Office.....	42.55	35.90
Miscellaneous Printing.....	298.51	412.10
Vice-Presidents	180.84	138.24
Classical Philology.....	136.55	522.10
Addressograph	292.70	.....
Annual Meeting.....	40.85	94.36
Reprints	12.59	.....
American Classical League.....	.....	131.25
Sundries	171.80	76.76
Accounts Payable, 1920-21.....	609.26	.....
Total.....	\$8865.99	\$7591.39
Cash balance from preceding year.....	\$ 6.75	\$ 975.53
Subscriptions	1653.94	.....
Membership Dues.....	4954.66	4320.80
Classical Association of New England.....	450.54	.....
Classical Association of Pacific States.....	268.96	.....
Classical Association of Atlantic States.....	317.59	.....
Advertising	642.77	.....
American Classical League.....	14.00	.....
Junior Memberships.....	12.50	.....
University of Chicago Press.....	.....	1656.20
Interest .....	.....	28.00
Journal Index.....	.....	1.60
Accounts Payable.....	544.28	609.26
Total.....	\$8865.99	\$7591.39

I have examined the books of the Treasurer of the Classical Association of the Middle West and South for the year September 1, 1921, to August 31, 1922, and have found them correct.
October 13th, 1922.

E. E. HOPKINS, Auditor

<i>Year</i>	<i>Balances</i>	<i>Deficits</i>	<i>Cost of Journal</i>
1915-16	\$970.50		
1916-17	725.16		\$3916.15
1917-18	578.11		3847.30
1918-19	531.72		3328.15
1919-20	975.53		3403.57
1920-21		\$602.51	5240.87
1921-22 (Estimates)	204.31		4599.42

The above financial report gives occasion for much satisfaction. Not only have we been able to weather the increased cost of labor and material without increasing the cost of the Journal to our members, but the close of the fiscal year finds us with a balance of \$204.31 on the right side of the ledger instead of the deficit of \$602.51 which we showed a year ago. This balance of \$204.31 is made by adding the value of paper stock on hand, and which will be used in printing this year's Journal, \$735.85, to the amount of cash on hand, \$14.74, and deducting our unpaid accounts of \$544.28. In addition to this improvement in the balance carried over, we have accumulated property in the shape of an addressograph and graphotype equipment which is valued at nearly \$300.00. There will be no corresponding outlay this year.

The increase of \$551.04 in the cost of clerical help has been necessitated by transferring to the office of the Secretary-Treasurer the business of the subscriptions from the other Classical Associations and from persons and organizations not members of any association and the work of maintaining the stencils and addressing the wrappers, as well as the work incident to a strenuous campaign for increased membership. The above transfer of business to the secretary's office has resulted in an increase of \$1,035.83 in receipts for subscriptions, to which must be added about \$210.00 which we paid the year before for addressograph work and a fair portion of the increase of over \$1,000.00 received from membership dues. It is clear that the income from these items not only pays the extra \$551.04 for increased clerical help but leaves us a profit besides.

A careful study of our financial situation a year ago indicated that, without any new sources of income or any change in the financial plan under which we were operating, we would be able to spend not over \$3600.00 for printing the Journal this year. At the best price which we had been able to secure, this sum would

buy a volume of nine issues of only forty-eight pages each. We have printed seven issues of sixty-four pages each and two of forty-eight pages each at a cost of \$4,708.70, \$1,108.70 more than the above figure. The net receipts from our advertising, \$642.77, the above mentioned savings resulting from the transfer of the subscription and addressing business to the Secretary-Treasurer's office, and the extra receipts from our increased membership, have paid this extra \$1,108.70 for the larger Journal, purchased our addressograph and graphotype equipment worth nearly \$300.00 and wiped out our deficit of \$602.51, leaving us with our present balance of \$204.31 on the right side of the ledger.

SUBSCRIBERS AND MEMBERS OF CLASSICAL ASSOCIATIONS
TAKING THE CLASSICAL JOURNAL

THE CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH

State	1921-22			Total	1920-21		Class. Phil.
	Members	Juniors	Subscribers		Members		
Alabama	28		5	33	24		1
Arkansas	33		3	36	23		1
Colorado	55		14	69	39		4
Florida	19		6	25	21		1
Georgia	59		2	61	35		4
Illinois	331	4	44	379	267		36
Indiana	260	1	32	293	133		9
Iowa	171		14	185	121		11
Kansas	124		19	143	99		3
Kentucky	58		13	71	50		3
Louisiana	28		2	30	23		3
Michigan	149		44	193	144		14
Minnesota	68		12	80	61		7
Mississippi	55	1	3	59	47		2
Missouri	108		15	123	77		5
Nebraska	63		12	75	44		4
New Mexico	3		1	4	5		1
No. Carolina	39		12	51	29		5
No. Dakota	20		3	23	19		2
Ohio	306	4	42	352	288		30
Oklahoma	34		9	43	32		1
So. Carolina	29		4	33	24		1
So. Dakota	27		6	33	21		1
Tennessee	74	1	8	83	57		6
Texas	143		31	174	121		8
Utah	10		0	10	9		2
Virginia	61		12	73	70		7
W. Virginia	36		2	38	19		3
Wisconsin	98		15	113	92		10
Wyoming	10		2	12	5		0
Out-of-Terr.	40		32	72	31		3
Totals	2539	11	419	2969	2030		188

THE CLASSICAL ASSOCIATION OF NEW ENGLAND

State	Totals April 1, 1922			New since September 1, 1921	
	Members	Subscribers	Total	Members	Subscribers
Connecticut	54	5	59	6	2
Maine	15	16	31	5	7
Massachusetts	197	23	220	36	8
New Hampshire	26	6	32	7	1
Rhode Island	17	4	21	3	1
Vermont	9	3	12	0	2
Out-of-Territory	14		14	0	0
Totals	332	57	389	57	21

THE CLASSICAL ASSOCIATION OF THE PACIFIC STATES

State	Totals April 1, 1922			New since September 1, 1921	
	Members	Subscribers	Total	Members	Subscribers
Arizona	4	3	7	3	0
California	122	25	147	45	8
Idaho	7	3	10	5	1
Montana	4	5	9	3	0
Nevada	1	1	2	0	0
Oregon	35	3	38	14	0
Washington	40	9	49	27	3
Out-of-Territory	1	0	1	0	0
Totals	214	49	263	97	12

THE CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

State	Totals April 1, 1922			New since September 1, 1921	
	Members	Subscribers	Total	Members	Subscribers
Delaware	3	2	5	1	2
District of Columbia	10	5	15	0	0
Maryland	16	9	25	4	4
New Jersey	31	11	42	10	7
New York	103	49	152	28	21
Pennsylvania	87	40	127	30	18
Out-of-Territory	5		5	0	0
Totals	255	116	371	73	52

SUMMARY

	United States	Foreign	Total
Members—Middle West and South	2536	3	2539
Juniors—Middle West and South	11	0	11
Members of Other Associations	798	3	801
Subscribers	609	32	641
Free Copies	6	6	12
Totals	3960	44	4004
Members not receiving the Journal	8	0	8
No. Copies of the Classical Journal distributed on April 1, 1922	3952	44	3996

NEW MEMBERS AND SUBSCRIBERS SINCE SEPTEMBER 1, 1921,
IN THE TERRITORY OF THE MIDDLE WEST AND SOUTH

	<i>New since Sept. 1, 1921</i>			<i>New since Sept. 1, 1921</i>	
	<i>Members</i>	<i>Subscribers</i>		<i>Members</i>	<i>Subscribers</i>
Alabama	9	3	New Mexico	0	0
Arkansas	17	2	North Carolina	17	6
Colorado	19	7	North Dakota	7	3
Florida	6	1	Ohio	66	21
Georgia	23	0	Oklahoma	14	7
Illinois	89	18	South Carolina	6	3
Indiana	109	16	South Dakota	10	3
Iowa	78	7	Tennessee	24	1
Kansas	58	7	Texas	50	12
Kentucky	18	7	Utah	3	0
Louisiana	6	0	Virginia	16	5
Michigan	41	26	West Virginia	15	0
Minnesota	23	3	Wisconsin	18	2
Mississippi	14	1	Wyoming	7	0
Missouri	23	3			
Nebraska	30	8	Totals	816	172

This report shows an increase of 509 members of our association and brings the total up over 2500, much the largest membership in the history of the association. However, as there are over 9000 teachers of Classics in our territory, the field is by no means exhausted yet. Continued and persistent effort coupled with coöperation on the part of all members ought to give us a total of 3000 members by the time of our next annual meeting. All the states show increases in membership, except Virginia, Florida, and New Mexico. The state of Illinois, which has led the list in number of members for years until last year, when it yielded first place to Ohio, has again taken the lead and heads the list of states with 331 members. The most noteworthy gain is in Indiana, where 127 new members have been added, almost doubling the membership and placing this state in third place. This has been due largely to the very efficient work of Professor Lillian G. Berry, the Vice-President for that state. West Virginia has also nearly doubled its membership, having increased from 19 to 36 members. The largest percentage of increase is in Wyoming where the number of members has been raised from 5 to 10, a gain of exactly 100%. Georgia has also made a splendid gain, increasing its membership from 35 to 59. Professor Charles E. Bishop, Vice-President for West Virginia, Miss Ida B. Hull,

Vice-President for Wyoming, and Professor Edward K. Turner, Vice-President for Georgia, each deserves special mention for the splendid showing made in each of these states.

Of the 2539 members of the association, 816 are new since last September 1st. Over four hundred names have been lost from the list of members. This shows the necessity of constant effort even to maintain our list at its present numbers. The total number of members for each year from 1916 on is as follows:

1916.....	1940	1920.....	1888
1917.....	1941	1921.....	2030
1918.....	2129	1922.....	2539
1919.....	1797		

R. H. TANNER, Secretary.

THE GENNADIUS LIBRARY AND THE AMERICAN SCHOOL IN ATHENS

In our June number the editors of the *JOURNAL*, in congratulating the American School at Athens upon having received the gift of the priceless Gennadius Library, expressed the hope that American philanthropy would speedily provide the new building to house it. This hope has now been realized. The Carnegie Corporation, in order to make possible the acceptance of the gift, has granted the sum of \$200,000 to the School for the construction of the building.

In communicating this action to the Prime Minister of Greece, Mr. Elihu Root, Chairman of the Trustees of the Carnegie Corporation, stated: "The Corporation was moved to make this contribution, not only by its deep interest in the American School, which we are happy to think worthily represents American scholarship in the capital of Greece, but also by the desire to make prompt and adequate recognition, on the part of America, of the remarkably generous, public-spirited, and enlightened act of Mr. Gennadius. We cordially sympathize with his twofold purpose — both to enrich the scholarly resources of his native country for the use and benefit of the scholars of all nations who resort to Athens for the study of the Hellenic civilization, and at the same time to promote and confirm the long-time friendship between the

peoples of Greece and the United States of America by means of a visible monument in Athens and a continuing and beneficent stream of influence flowing from his foundation. We trust and believe that this purpose will be realized."

The Greek Parliament has unanimously passed an act of expropriation by which will be conveyed to the American School as a site for the Gennadius Library a magnificent tract of land, lying above the present property of the School on the slopes of Mt. Lycabettus. The management of the School will therefore proceed at once with the designing and construction of the Gennadeion.

It now remains for American classical scholars to prove that these unexampled gifts have been worthily bestowed. A brilliant future awaits the American School at Athens if they take advantage of the rare opportunities for research which this new foundation now opens to them.

CORRIGENDUM

By some confusion in transmission, the paper on "Prose or Poetry First" (pp. 33 ff. of the October number of the *Journal*) was ascribed to Mr. Walter A. Edwards, whereas the paper was contributed by Professor A. P. McKinlay, of the University of California, Southern Branch.

THE END OF THE STORY

By LOUIS E. LORD
Oberlin College

This investigation had its genesis in a discussion which I have had for some years with a professor of Hebrew about the closing phrase of the Book of Jonah.

Jonah had been compelled, after his unfortunate adventure, to preach repentance to the city of Nineveh. When the Lord accepted the repentance of the Ninevites, Jonah was much disgusted; he even lost his temper. The narrative continues as follows:

"And it came to pass, when the sun did rise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted and wished in himself to die, and said, it is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry even unto death. Then, said the Lord, thou hast had pity on the gourd, for which thou hast not labored, neither madest it grow; which came up in a night and perished in a night. And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

I believe the last phrase, "also much cattle," is pure bathos. My friend, however, argues that this is not bathos at all; it is simply an early reference to the Society for Prevention of Cruelty to Animals. The Lord having pity upon the people of Nineveh, not only had compassion upon the men, women, and children, but even upon the dumb brutes that would have suffered if Jonah could have had his way, and could have materialized the fire and brimstone which he had been promising in his afternoon sermons. It seems to me, however, much more likely that this trivial end-

ing of an impressive narrative is nothing more than a stylistic trick adopted by the author to bring his narrative to a successful close — or at least a close; for the main thing in telling a story is to stop when you get through, and not to continue until one is reminded of George Eliot's description of the German sentence "which begins without any special cause, continues for an indefinite time in rambling fashion without arriving anywhere, and when the end does at last come it seems to be more by the direct interposition of Providence than through any intention on the part of the author."

It occurred to me that it might be of interest to examine some ancient narratives, to see what method the authors employ to bring their narratives to a close.

It is well known that the successful telling of a story depends on the careful selection of vivid details. These details must be unusual and numerous enough to give the narrative body and point; at the same time there must not be too many of them. The storyteller who halts in the midst of his narrative for a reminiscent pause, and then says, "No, it was a *bay* horse." is a familiar type. The Hebrew narratives are especially rich in the selection of vivid details. Witness the description in Judges, Chapter III, of the killing of Eglon by Ehud. Eglon is spoken of as a very fat man, and Ehud is left handed. These details seem quite unnecessary and pointless until we have the final setting of the tragedy in Eglon's summerhouse, where Ehud draws his sword from his right thigh and plunges it into the body of Eglon where the fat closes over the haft, and the sword cannot be withdrawn.

Given this fondness for detail so well known in Hebrew and Greek narrative, it seems to me quite possible that an author may choose to close his narrative with a touch of this kind, which may be the touch of genius, or as I believe in the case of Jonah, a piece of pure bathos.

Ancient authors, so far as I know, rarely close their narratives with the peculiar flip which O. Henry has made so common, and which Dunn uses so effectively in his Dooley satires. A fine instance of this is the close of the satire on "Diplomatic Uniforms."

This type of finale is, however, sometimes found. In Horace's second epode we have a fine description of the delights of country life. It is only at the close that we find it is the Shylock, Alfius, who has given us this sympathetic picture of the farmer's pleasures. "And when he had said this the money lender Alfius, all agog with eagerness to become a farmer, called in all his money on the Ides, and on the Kalends he seeks to — let it out again." The same surprise ending occurs at the close of the seventh satire of the first book, and is common in epigram. But in general an ancient narrative is much more likely to come to its close in the "so-they-lived-happy-ever-afterwards" sort of way, so familiar in the eighteenth century novel.

The practice of Greek writers in closing their narrative is worth noting, and is distinctly in line with my interpretation of the closing phrases of Jonah.

Herodotus, in his narrative of the more important battles in the Persian War, almost invariably relates the facts of the battle, and then, as if an after-thought, closes the account with a brief story. So after the battle of Marathon (VI, 117): "In this battle at Marathon there died of the barbarians about six thousand four hundred men; and of the Athenians, one hundred and ninety-two; so many fell on both sides. The following prodigy occurred there: An Athenian, Epizélus, son of Cuphagoras, while fighting in the melee, and behaving valiantly, was deprived of sight, though wounded in no part of his body, nor struck from a distance; and he continued to be blind from that time for the remainder of his life. I have heard that he used to give the following account of his loss: He thought that a large heavy-armed man stood before him, whose beard shaded the whole of his shield; that this spectre passed by him, and killed the man that stood by his side. Such is the account, I have been informed, Epizélus used to give." Again after the battle of Thermopylae (VI, 226), Herodotus relates the anecdote of Dieneces: "Though Lacedaemonians and Thespians behaved in this manner, yet Dieneces, a Spartan, is said to have been the bravest man. They relate that he made the following remark: Before they engaged

with the Medes, he heard a Trachinian say that when the barbarians let fly their arrows, they would obscure the sun by the multitude of their shafts, so great were their numbers; but, not at all alarmed at this, he said, holding in contempt the number of the Medes, that their Trachinian friend told them everything to their advantage, since if the Medes obscured the sun, they would then have to fight in the shade, and not in the sun." After Salamis also Herodotus (VII, 91) adds an anecdote of how Polycritus of Aegina replied to Themistocles' charge that the Aeginetans had Medized.

An instance more nearly like that in the close of the Book of Jonah occurs in the narrative of the taking of Babylon (I, 191): "It is related by the people who inhabited this city, that by reason of its great extent, when they who were at the extremities were taken, those of the Babylonians who inhabited the center knew nothing of the capture, (for it happened to be a festival;) but they were dancing at the time and enjoying themselves, till they received certain information of the truth; and thus Babylon was taken for the first time." The capture of the city has been carefully described, but instead of ending the narrative when the city is taken, Herodotus adds this detail which gives the narrative vividness and brings it naturally to an artistic close. The final sentence in this narrative is a typical Herodotean close. It is like the sentence with which he concludes the description of the death of Cyrus the Great (I, 214): "Of the many accounts given of the end of Cyrus, this appears to me most worthy of credit."

Thucydides, in his account of the campaign at Pylos, makes use of Herodotus' method of narration. After telling of the capture of the Spartans at Sphacteria, and completing his narrative of events, he tells the story of the Spartan retort to the Athenian (VI, 39): "There is a story of a reply made by a captive taken in the island to one of the Athenian allies who had sneeringly asked, 'Where were their brave men — all killed?' He answered that 'The Spindle' (meaning the arrow) 'would be indeed a valuable weapon if it picked out the brave.'" But

Thucydides is very careful to conclude almost every narrative with a formal close. In this particular case, at the end of Chapter 41, he remarks, "Thus ended the affair at Pylos." And so in the case of the revolt of Mitylene. The Athenians had voted to put all of the inhabitants of the island to death, and had sent out a galley to execute the order. The next morning, holding another assembly, they voted to rescind this order, and dispatched a galley which rode at full speed across the Aegean in a desperate attempt to prevent the execution of the previous decree. The galley arrived barely in time — just as the decree of death had been read to the inhabitants of the wretched city: "So near was Mitylene to destruction," remarks Thucydides.

Again when part of the garrison of beleaguered Platea cut their way out on a tempestuous night, Thucydides closes his narrative by remarking: "Thus the Plateans scaled the wall and escaped."

At the close of the disastrous Sicilian expedition, Thucydides breaks that rare reserve for which he is so justly noted, and says of Nicias, one of the two generals who suffered defeat at the hands of the Syracusans, "For these or the like reasons he suffered death. No one of the Hellenes in my time was less deserving of so miserable an end; for he lived in the practice of every virtue." A little later, after reflection on the greatness of the disaster, he closes with the words: "Thus ended the Sicilian expedition."

Thucydides cannot, therefore, be said, except perhaps in the case of the incident at Pylos, to follow Herodotus' custom of concluding a narrative with an anecdote, nor of ending an anecdote with a detail.

But in Xenophon this stylistic practice is well developed. At the close of the Peloponnesian War, after the annihilation of the Athenian fleet at Aegospotami, Xenophon describes at considerable length the siege and capitulation of Athens, and closes his narrative with this passage (Hel. 2. 2. 23): "Subsequently Lysander sailed into Pyraeus, and the exiles were restored; and they rased the walls with much glee, to the music of women playing

the flute; considering that day to be the beginning of liberty for Hellas." That the walls of Athens should have been leveled to the music of flutes is but a single detail of the many given in the seige, but it brings out the dramatic situation with a vividness that no amount of elaborate description could produce.

Where Xenophon is describing the death of Agesipolis, he closes with this remark (Hel. 5. 3. 18): "Being put in honey, and conveyed home, he was honored with a royal interment." Again a vivid detail added to close a striking narrative.

The battle of Leuctra is described with considerable minuteness, and its close is marked again by its detail in this case quite insignificant and rather pointless (Hel. 6. 4. 14): "The Lacedaemonians on the left, seeing the right wing thus repulsed, also gave way, yet, though many were killed, and they were quite defeated, they were able when they had repassed the trench which was in front of their camp, to form themselves under arms in the place from which they had set out. Their camp was nevertheless not on level ground, but rather somewhat on an acclivity." The fact that the camp was on a slope probably had some point at that time, and Xenophon may even have intended to introduce it in his later narrative. He does not, however, and the narrative closes with rather the effect of "also much cattle."

The story of Panthea and her great love for her husband, and her suicide at his death, is told with much charm and interest. It closes in the following way (Cyro. 7. 3. 15): "Cyrus, as he approached the scene of death, was struck with admiration for the woman, and went away lamenting her fate. He attended, as was proper, to the dead, that they might receive every honor; and the monument, as they say, was raised to a very great height." It is true, I presume, that story of every man's life should end with his monument, and the details as to its height, weight, cubic contents, and cost; but the casual way in which Xenophon mentions this shows, I believe, that he intended definitely to bring this narrative to an unemotional close by a simple statement of an unimportant item. This is reminiscent of the close of "Enoch Arden:"

"So passed the strong heroic soul away
And when they buried him the little port
Had seldom seen a costlier funeral."

There are at least two good examples of this type of close in the *Anabasis*. The treachery of Orontas makes one of the exciting stories in the first book. Orontas is tried, admits his guilt, and is led to execution amidst the sorrow of his attendants, who fairly worship him (*Anab.* I, 6.11): "After that no man saw Orontas more either living or dead, nor did anyone of his own knowledge say how he died, but some gave one account and some another; and no man saw his tomb."

The death of Cyrus is a striking narrative. When he fell one of his faithful followers committed suicide upon Cyrus' body (*Anab.* I, 8.29): ". . . drawing his dagger, for he had one of gold, and he wore a necklace and bracelets and other ornaments such as the noblest of the Persians wear. For he was honored by Cyrus because of his kindness and faithfulness." In this golden dagger drawn by Cyrus' follower I think we have quite the Greek equivalent of the Hebrew "cattle." Only in Xenophon's narration the detail adds realism and a warmth of personality to the narrative. This cannot be said of the unfortunate conclusion of *Jonah*.

It is in Plutarch that we see this stylistic trick more completely developed than in any other author I have examined. Sulla's revolting death is detailed in all its loathsome peculiarities. And then Plutarch adds (*Sulla* 37.4): "For it was after his death that Valeria gave birth to a daughter, who was called Postuma, this being the name which the Romans gave to children who are born after their father's death."

Plutarch's description of Alexander's death is taken from the *Court Journal*. After discussing the charges of poisoning and dismissing them, Plutarch closes the brilliant narrative with the following sentence (*Alex.* 77, 5): "Arrhidaeus was Phillip's son by an obscure and common woman named Philinna, and was deficient in intellect owing to bodily disease. This, however, did not come upon him in the course of nature or of its own accord;

indeed it is said that as a boy he displayed an exceedingly gifted and noble disposition, but afterward Olympias gave him drugs which injured his body and ruined his mind."

Demosthenes takes poison and staggers out of the temple of Poseidon at Calauria with death in his heart, and Plutarch adds (Dem. 30.4): "And he died on the sixteenth of the month of Pyanepsion, the most gloomy day of the Thesmophoria, which the women observe by fasting in the temple of the goddess."

Caesar is attacked in the Senate House and Plutarch says (Caes. 66.6): "And it is said by some writers that although Caesar defended himself against the rest and darted this way and that and cried aloud, when he saw that Brutus had drawn his dagger, he pulled his toga down over his head and sank either by chance or because pushed there by his murderers, against the pedestal on which the statue of Pompey stood. And the pedestal was drenched with his blood, so that one might have thought that Pompey himself was presiding over this vengeance upon his enemy, who now lay prostrate at his feet, quivering from a multitude of wounds. For it is said that he received twenty-three; and many of the conspirators were wounded by one another, as they struggled to plant all those blows in one body." Of course no one can say that the wounding of the conspirators by one another is not a detail that adds to the vividness of the narrative. It does. But my point is that the narrative is closed by an unessential detail which might have been omitted, but which in this case adds interest and color to the account.

Cicero's death is one of the best examples which I have been able to adduce. Cicero had left his villa and was attempting half-heartedly to escape from Antony's proscription when he was overtaken by some troops commanded by Herennius (Cic. 48.3): "Then he himself, clasping his chin with his left hand, as was his wont, looked steadfastly at his slayers, his head all squalid and unkempt, and his face wasted with anxiety, so that most of those that stood by covered their faces while Herennius was slaying him. For he stretched his neck forth from the litter and was slain, being then in his sixty-fourth year. Herennius cut off his head, by

Antony's command, and his hands — the hand with which he wrote the *Philippics*. For Cicero himself entitles his speeches against Antony '*Philippics*,' and to this day the documents are called '*Philippics*.' "

I think these examples are enough to prove my point, namely, that the Greek writer is prone to close his narrative by adding some detail which may give vividness and interest to the account, or which may, as in the case of the Hebrew writer, be a distracting element. I cannot see in the "also much cattle" a reference to the early history of the Society for Prevention of Cruelty to Animals, the W. C. T. U., or the anti-Saloon League. It is simply a stylistic trick. It is that artistic impulse, which, at its best in the Greek and Roman writers, leads them to close a vivid narrative on a diminishing and not an increasing strain. It is the *diminuendo*, and not the *crescendo*. It is a quiet close that brings the *Odyssey* to an end with the reunion of Ulysses and Laertes after the battle of the suitor. It is the picture of Regulus after his great speech before the Roman Senate urging them to refuse a peace of dishonor — but a peace which would have saved his own life, turning from the friends who would have delayed his return, to go back to Carthage to face torture and death (Horace, Ode 3.5): "As if the suit were decided and he were leaving the weary business of his clients to fare forth to the Venafran fields or Lacedaemonian Tarentum."

OUR LATIN-ENGLISH LANGUAGE

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This paper presents merely one small phase of a large subject, that of the Latin element in English. It would require a whole course of lectures to cover this fascinating field and another to cover its implications for the teaching of Latin. To be sure, this field is no longer the *terra incognita* it was a dozen years ago, and many may possibly have partaken of its fruits to the point of satiety, which is the dignified Latin way of saying that they are "fed up on it." But I must warn you all that it will do you no good to become tired of this subject, for it will make itself heard *plusque magisque*. As one whose active interest in the field extends back to the time, not so many years ago, when it was in an almost total state of neglect and who has carefully watched its cultivation, I feel that I can predict even greater crops than have yet appeared. The important thing will be to keep out the weeds. With improved methods of cultivation and the intensive agriculture initiated by the Classical Investigation this should not be difficult.

The topic for to-day is a very small one in spite of its broad title. It is, however, a fundamental one and must be presented even at the expense of disappointing those teachers who might prefer to have me speak, as I might, of the practical applications to Latin teaching.

By way of elucidating my title, if it needs elucidation, let me say at once in a puzzling paradox that English is not English, any more than French is French. French gets its name from the Teutonic Franks, though the language is overwhelmingly Latin. English gets its name from the Teutonic Angles, though it is very largely a Latin tongue. The very name English has tended to obscure to some extent the real nature of the language in spite of

that fact that the original English, Anglo-Saxon, is for us a difficult foreign language. While Latin teachers are aware of the fact that there is a large Latin element in English and quote statistics more or less glibly to prove it, I do not believe that they realize the full extent and significance of this element. I believe that it is considerable enough to enable us to assert that our language is Romance as well as Teutonic, and that a proper name for it would be Latin-English, with Latin coming first. Let us examine the facts.

There are several ways of determining the extent of the different elements in our native tongue. The obvious course is to examine all the words in the dictionary. If the reader were forced to hold an autopsy over all the words therein embalmed (for many of them are dead and obsolete), he might shrink from suggesting this procedure. Fortunately, however, plodding scholars have saved him this trouble. The older estimates based on the dictionaries, such as those of Trench, are anything but reliable. He gives 60 per cent as Saxon, 30 per cent as Latin, 5 per cent as Greek, and 5 per cent as miscellaneous. Much more accurate are percentages derived from tabulations of the words in the 1861 edition of Webster's Dictionary, as quoted by F. Max Mueller (*The Science of Language* [1891], p. 84). These practically reverse Trench's figures: 69 per cent Latin and Greek, 27 per cent Teutonic (chiefly Anglo-Saxon), and 4 per cent miscellaneous. More recently the editor of the Standard Dictionary, Frank H. Vizetelly, presented some statistics (*Essentials of English Speech and Literature* [1915], p. 162). He analyzed nearly 20000 words in the Standard Dictionary into numerous subdivisions. Grouping these together one obtains these figures: Latin 48.3 per cent, Greek 13 per cent, Teutonic 29.7 per cent, miscellaneous 9 per cent. The last class includes 3.5 per cent of hybrids, a large number of which no doubt are Latin and Greek. Bearing this in mind, we see that the figures indicate that the classical element, Latin and Greek, is over 100 per cent larger than the Teutonic and that the Latin element alone is over 62 per cent larger than the Teutonic.

A slight confirmation of the above is furnished by an examination of the Terman vocabulary test of 100 words, formed by sampling at random from the dictionary. 51 are Latin and 13 are Greek. We need at the present time an analysis of the words in the new Oxford Dictionary.

But it has been objected that no one knows the whole dictionary and that a better idea of English as actually used may be obtained from an examination of perhaps one hundred running words. On this basis it has been shown that the so-called native element runs from 70 per cent in Gibbon to 94 per cent in the Authorized Version of the Bible, and that the so-called foreign element, including Latin and Greek, runs in the same works from 30 per cent to 6 per cent. But these figures are extremely misleading. Not to dwell on the fact that they are based on the examination of very small amounts, the chief objection is that the same words are counted over and over again and that these words are the simple little syntax words, many of which in an inflected language like Latin have no counterparts or have counterparts which are used much less frequently. My observation seems to show, for example, that the definite article in printed English occurs on the average about ten times out of a hundred running words — as low as six and as high as thirteen. My colleague, Professor Ernest Horn, has found that three words, "the," "and," "to," make up one-tenth of the total number of words in correspondence and in first readers, that ten words, "the," "and," "to," "you," "of," "be," "in," "we," "have," "it," make up about one fourth, twenty-five words over a third, and fifty to sixty words a half. All of these words are of Teutonic origin, except "very" and "letter," which naturally occur frequently in correspondence. "Letter" is the only word consisting of as many as six letters. No word has more than two syllables. Most of the words are pronouns, auxiliary verbs, conjunctions, and prepositions. These are to be looked upon not as vocabulary words expressing ideas, but as syntax words expressing relations. Furthermore, some of these words are merely equivalent to prefixes and suffixes. If "put after" is to be counted as two words, then "postpone" (which

comes from two Latin words meaning "put after") should be counted in the same way, and "telescope" (derived from two Greek words meaning "see far") is entitled to as much recognition as "see far."

But there is a fair compromise between the dictionary method of estimating the Latin element and the running-word method just described. This is to study the language as actually used, and yet to count only the different words. There are various ways of doing this and they lead to interesting results.

One way is to take a sufficiently lengthy passage and to base estimates on the number of different words. The passage must be long enough to insure the submergence of the ever recurring syntax words. I have not yet determined the exact number of running words which gives the most accurate results but I believe that it is about ten thousand. An examination of about one thousand running words in an article in *The Outlook* revealed that the different words included 48.5 per cent of Latin origin, 4.6 per cent of Greek, 44.2 per cent of Teutonic, and 2.7 per cent of miscellaneous. The comment of the person who gathered these figures was: "In looking over the Teutonic list, it strikes me that my little five-year old neighbor who hasn't been at school is already using all but possibly 13 (out of 164)." A similar examination of one thousand running words from the note of the United States to Germany regarding the sinking of the Lusitania shows 53.9 per cent Latin, 2.3 per cent Greek, 39.2 per cent Teutonic, 1 per cent miscellaneous. The comment here was: "121 of the 168 words of Latin origin come directly or by an easy and obvious course from Latin words used by Cicero in the Latin ordinarily read in secondary schools, that is, from words found in the vocabulary of a students' edition of that author."

A chapter on vocational education in a book on vocational guidance gave these very interesting results: 52.3 per cent Latin, 4.4 per cent Greek, 42.7 per cent Teutonic, .6 per cent miscellaneous. Somehow this recalls the famous dictum: "Avoid Latin derivatives; use terse, pure, simple Saxon," every word of which is Latin except "Saxon" itself; and the keen observation of a

newspaper paragraph: "A teacher of dentistry has made an attack upon the study of Latin in 58 words, 27 of which are Latin."

Analysis of other passages of one thousand running words generally showed much the same results, though occasionally the Teutonic element ran slightly higher than the Latin. But the analysis of five thousand running words seems to show a steadier preponderance of the Latin element, and a somewhat greater proportion. Three articles in *The Saturday Evening Post* yielded these results:

Latin	- - -	53.3 per cent,	54.3 per cent,	47.2 per cent
Greek	- - -	5.8 " "	5.2 " "	4.4 " "
Teutonic	- -	38. " "	39.7 " "	46.5 " "
Miscellaneous		2.8 " "	.6 " "	1.7 " "

Many years ago Kellogg and Reed made some similar studies but unfortunately did not state how many running words were taken into account. They took a single chapter, or speech, from each of twenty American and English writers, in addition to the complete works of Rufus Choate. The Latin element varied from 56.5 per cent to 72.5 per cent, and the Latin and Greek together from 63.7 per cent to 75.1 per cent, as against a range from 23.4 per cent to 33.4 per cent for the Teutonic.

Further analysis of all of the words used by various authors is desirable. From figures presented by Vizetelly we may see that even Chaucer's vocabulary as found in Tyrwhitt's glossary, is 51 per cent Teutonic and 49 per cent Latin and French (the latter presumably derived almost entirely from Latin.)

Recently there has been published *The Teacher's Word Book*, by E. L. Thorndike, containing the 10,011 words most frequently found in written and printed English. After eliminating 668 proper names we find that at least 46.8 per cent, and possibly 47.5 per cent, of the words are Latin in origin, 6 per cent Greek, 41 per cent Teutonic and 5.2 per cent miscellaneous. The comparatively low percentage of Latin words is due to the considerable number of words selected from children's literature

and from the Bible. A similar list by Professor Horn, as yet unpublished, contains 8951 words found in ordinary correspondence. Of these 57.6 per cent are Latin and 4.8 per cent are Greek.

From the pedagogical point of view there can be no doubt that methods of determining the extent of the Latin element in English such as those mentioned above, based as they are on the different words actually encountered in books and letters, are sound. The words which the pupil sees and hears and uses are the ones which are of importance to him. A comment quoted above indicated that most of the 164 Teutonic words found in a passage of one thousand running words are probably known to a five-year old child. Obviously these are not of importance pedagogically as they are learned before the child enters school. The simple vocabulary of the small child is largely Teutonic, as indicated by an analysis of some of the vocabularies of children from two to six years old. For example, the Whipple vocabulary of a three-year old boy (*Pedagogical Seminary* XVI [1909], 1) contains 1771 words, 24.4 per cent of which are Latin in origin, 3.6 per cent Greek, 66.3 per cent Teutonic, and 5.5 per cent miscellaneous (omitting proper names). The Heilig vocabulary of a three-year old (*op. cit.*, XX [1913], 1) contains 2153 words, of which 22.4 per cent are Latin, 3.2 per cent Greek, 66.4 per cent Teutonic, 7.8 per cent miscellaneous. The Rowe vocabulary of a four-year old (*op. cit.*, XX [1913], 187) contains 2346 words, of which 20.6 per cent are Latin, 3.8 per cent Greek, 66.1 per cent Teutonic, and 9.4 per cent miscellaneous. The additional words which this same child learned between the ages of four and six numbered 1134. It is significant to note the change in percentage of these additions: 37.7 per cent Latin, 6.7 per cent Greek, 44.7 per cent Teutonic, and 10.7 per cent miscellaneous. We are safe in saying, though it is impossible to quote statistics, that the new words which the pupil meets from the seventh grade on are overwhelmingly of Latin and Greek origin. It is at this time or soon after that the pupil may avail himself of the opportunity to begin Latin, the study of which may be expected to help him with his new English words.

The Outlook formerly published in every issue a section called *Vocabulary Building*. In it were listed the important words found in the various articles of the magazine. An analysis of the words found in these sections in Vol. 122 (May—August, 1919) shows that 63.6 per cent are Latin in origin, 17.4 per cent Greek, 12.7 per cent Teutonic, and 6.2 per cent miscellaneous.

An examination of the new words in the supplement of the 1900 Webster is very instructive, though it is to be remembered that even there some obsolete words are found and some that will not last long. An analysis was made of samplings obtained by taking the first word on each of the three columns of every page. The results were as follows: Latin 34.4 per cent, Greek 33.3 per cent, Teutonic 20.1 per cent, miscellaneous 11.9 per cent. The striking feature of course is the importance of Greek.

If one considers the new words, the rare words, the technical words which are constantly coming into general use, one finds a large classical element. Take the World War, for instance, and the words associated with it. A list of such to the extent of about one hundred and fifty reveals a classical element of about 75 per cent. The history of the war could be written about a few such important words of Latin origin as "militarism," "kultur," "mobilization," "atrocitv," "submarine," "morale," "profiteer," "mandate," "self-determination," "reservation," "bonus."

This brings us to the question of the special vocabularies of various fields. I have a list of educational terms (such as "pupil," "teacher," "grade") numbering nearly two hundred, of which perhaps 90 per cent are classical. Professor Horn has made a list, as yet unpublished, of 2623 words used in 1125 bankers' letters, in which a total number of 67581 running words were used. 59.4 per cent are of Latin origin, 1.8 per cent, Greek. Of the 50 words used most frequently only 15 per cent are of Latin parentage, but the percentage mounts steadily, reaching 50 per cent in the sixth fifty, 66 per cent in the twelfth fifty and 72 per cent in the nineteenth fifty. 28 words are found in this list which do not occur even in the form of related words in eight other published lists based on correspondence. Of these

60.7 per cent are Latin and 3.5 per cent Greek. A list of words taken from letters written by California farmers contains 56 words not found in eight other correspondence lists. Of these 41 per cent are Latin, 20.5 per cent are Greek.

Another colleague of mine, Professor J. H. Scott, has made a study of the special vocabulary of engineering. Of 2060 words 43.9 per cent are Latin in origin, 14.7 per cent Greek, 33.9 per cent Teutonic, and 7.3 per cent miscellaneous and uncertain. I should be grateful for information about other lists of words which have been or might be subjected to analysis.

A list of the "one hundred most inspiring words in the English language," originally printed in *The Brooklyn Eagle* and copied with comments on derivation by *Teaching* (No. 38. p. 47), contains 66 of Latin origin and 8 of Greek.

I recur to the comment which was made on the 168 words of Latin origin found in analyzing a thousand running words, to the effect that 75 per cent of them come directly or by an obvious course from the Latin words found in a school text of Cicero. There are two points involved here: it is interesting and reassuring to note, first, that the origin of so many words is obvious at first glance, and, second, that the Latin originals of so many are met in the Latin ordinarily read in the high schools. Confirmation of this may be found in another set of figures. The total number of words, excluding proper names, in the first four books of Caesar's *Gallic War* is 2626. Of these 87.3 per cent have what may be termed fairly common English derivatives, 5.8 per cent have rare derivatives, a total of 93.1 per cent. The six orations of Cicero commonly read in the schools contain 2396 words, exclusive of proper names.¹ 87.4 per cent have common English derivatives, and 3.1 per cent have rare derivatives, a total of 90.5 per cent. Two thousand Latin words are listed in Lodge's *Vocabulary of High School Latin* as being those most frequently used in the works most commonly read in high school. I find that 91.3 per cent have English de-

¹ Here, as elsewhere in this paper, there may be slight inaccuracies in the totals, but they are too slight to affect the percentages or conclusions.

rivatives. This means then that over 90 per cent of the common vocabulary of Latin has been preserved to us, as against the estimate of 25 per cent of the total vocabulary, made by Greenough and Kittredge on the basis of an examination of the words beginning with the letter *D* in Harper's Dictionary. The truer picture is painted, in my opinion, by the new figures which I have presented. Contrast with this situation the loss of the original Saxon element: it has been estimated that only 25 per cent of the Anglo-Saxon vocabulary has survived in modern English.

If then Latin is a dead language, it may well rise up and say, "O Death, where is thy sting?" English is a great language—we need not hesitate to admit it—and its greatness is due to its double inheritance. In my boyhood the school geographies used to say that the lower Mississippi would be more aptly named the Missouri, as the latter stream contributed more water than the upper Mississippi. But this is a small matter; the vital point is that two such great rivers came together and formed into one. It is this fact that made the Mississippi the Father of Waters. So it is with our language; it gets its name from the English, though the Latin stream of its vocabulary is the mightier. But it is the junction of the two mighty streams that has made our tongue so great that we may call it the Father of Languages.

LATIN AND MENTAL TRAINING

By H. C. NUTTING
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Most teachers of the classics probably do not follow very closely the discussion of technical questions of educational theory. But, in view of the investigation now being conducted by the American Classical League, it is vitally essential that increasing numbers find time to inform themselves on these subjects. Only in this way will it be possible to vote intelligently, when the report of the investigators is submitted for acceptance or rejection.

Very recently there has appeared a little volume under the title "Developing Mental Power" by George M. Stratton, Professor of Psychology in the University of California.¹ This brief handbook goes to the very root of the matter, and contains much material of the highest interest to the teacher of Latin. It is the chief purpose of the present paper to point out some of the more important applications of the principles there developed.

In what Professor Stratton calls "the older education," it was held that the mind is an aggregate of general powers or faculties, for example, memory-in-general, reason-in-general, and the like; and it was thought that a course of study provided a gymnasium, as it were, where these general powers might be further developed by exercise.

At length the experimental psychologist brought this whole view of education into question by announcing the discovery that the mind cannot be resolved into a series of general powers or faculties. For if memory-in-general and reason-in-general do not exist, why build a gymnasium to train them?

Without waiting for the completion or adequate interpretation of the psychological experiments, the 'Modern School' of educa-

¹ Houghton Mifflin Co., 1922.

tion took the field, adopting a view diametrically opposed to the old, namely that powers of the mind are particular and specific, each being shut up, so to speak, in a water-tight compartment, and exercising no appreciable influence one upon the other. According to this view, each specific power must be trained separately, e.g., improvement of the memory in one field will not help it in another, and development of reasoning power in one subject will not make easier the attack upon problems of a different character. Hence the slogan of this school: 'You train (only) what you train.'

To the lay mind, it is perfectly clear that there is some fallacy in the position taken by the 'Modern School.' Any one who has given the least attention to the training of children knows from his own observation that principles and habits inculcated in the child transfer automatically to a vast range of new situations. It is an affront to common sense to expect anyone to believe otherwise. But respect for experimental psychology is great; and so long as the apostles of the modern school felt free to claim warrant for their action in support from that quarter, there was little to stop their progress.

But experimental psychology is not going much longer to be thus misused; and here it is that Professor Stratton's work is particularly helpful. He willingly abandons the supposed faculties of memory-in-general, reason-in-general, and the like; but (and this is the important point) he rejects entirely the view which would make the mind an aggregation of insulated units; he finds almost everywhere abundance of transfer from one field to another, thus at one stroke shattering the foundation of the modern school. To quote from the text:

If a person practice with the right hand the tossing and catching of balls, keeping two in the air at once, until he has attained a high degree of skill, will the effect of the practice be confined to the right hand? No. It will appear also in the left hand; it may be as though fully two-thirds of the practice had in some way been transferred to the hand that has not been practiced at all.

And in many other directions transfer of training is found.²

The child who is inclined to 'give up' at the least difficulty has a habit which applies to many and most varied situations. And if, instead, he can be turned about, can be made to assume a fighting attitude toward what is hard to do, he has been brought to attain what is applicable in ten thousand times and places.³

Instead, then, of proving that you train what you train, the psychological experiments which have so troubled the waters of education prove that normally you train what you do not train.⁴

With psychology thus coming to the aid of common sense, there is indeed some hope for the educational situation. If it be asked how Professor Stratton explains transfer, though he abandons the idea of general powers of the mind, the answer is found in the following quotation, which should be read in connection with the second citation above:

These habits of mind, and a host like them, are perhaps less wide than memory-in-general of the older education. For us the important thing is to see their immense range of use, in all manner of situations and by all manner of men, whether they be day-laborers or diplomatists.⁵

The writer understands this to mean that Professor Stratton finds it impossible to diagram the functions of the mind with precision; but he holds that these functions, such as they are, are not insulated, but bound up inextricably with one another, thus providing for transfer of training at innumerable points.

This is all that any sane advocate of disciplinary studies could ask for. The claim of transfer of training is not merely left unchallenged; the fact itself of transfer is vindicated, and that too, by an able and experienced experimental psychologist.

² L. c. p. 12.

³ L. c. p. 16.

⁴ L. c. p. 13.

⁵ L. c. p. 17.

It would seem, indeed, that, so far as the practical problems of education are concerned, the psychological controversy at this point is, up to the present time, little more than a difference of opinion about names. For if the curriculum builder can rest assured of the fact of transfer of training, he is in a position to proceed with his own work, even though the psychologists differ among themselves in their attempt to divide the area of the mind's activities by imaginary lines.

What has happened in the field of education can be illustrated by a supposed case in medicine. In the controversy whether disease may be inherited or not, what should we think of a man, who, on the assumption that disease cannot be inherited, should begin to preach the doctrine that tuberculous ancestry is as good as any other?

According to Professor Stratton, the apostles of the 'Modern School' have made just such a mistake as this. Finding that psychologists were abandoning the old conception of 'general powers' of the mind, they leaped to the wholly unwarranted conclusion that the basis for transfer of training was thereby eliminated. But the fact of transfer remains unshaken despite the new survey of the field of the mind's activities; just as, in medicine, the need for clean ancestry remains unchanged, wherever the doctors may set the line at which they are willing to admit that 'tendency to disease' passes over into disease proper.

In view of the publicity given their program, it will not be an easy thing for the educationalists to recant, though in manifest error. But it may not be without significance that the most prominent exponents of the new education are not now raising so loudly or so frequently the old battle-cry: "We train (only) what we train." They know better now; but some of the newer recruits are not so cautious.

This whole matter was made a live issue in the American Classical League investigation by an article published about a year ago, in which a general plan was outlined for the reorganization of Latin instruction.⁶ The key-note in the proposed

⁶The Function of Latin in the Secondary Curriculum, by M. D. Gray, *Classical Journal*, XVII, 52 ff.

reconstruction is the outworn fallacy, "We train (only) what we train." On that basis, the proposer asserts that Latin as an end in itself must be abandoned, and contends that any general continuance of Latin as a high school study can be justified only by making Latin a *corpus vile*, used as a basis for training in English, and the like.

How blinded to the actual facts the proposer has become through his prejudice, is seen when, in his unwillingness to admit transfer, he supports the absurd claim that a knowledge of Latin is of no appreciable benefit to a person undertaking the study of Spanish.⁷ If the League investigation is to be conducted in any such spirit as this, its value will be almost nil in the matter of curriculum building.

For, if Professor Stratton is right, we should not begin by belittling and ignoring the transfer of training incident to the study of Latin as taught in the past. Rather, we should expect to find transfer in large amount, and should make every effort to bring any trace of it to light. By neglecting to do this, and by beating about for evidence that seems to support the proposer's program of commercialized applied "Latin," it might be possible to draft a report plausible upon the surface, but providing no reliable basis for revision of courses of study.

Lest there be any mistake at this point, we all admit freely that intensive training in a narrow field yields greater return in that particular field. For example, if a man is to work for years at making one kind of screw, he can be trained for that work in a very short time, without giving him any general education. This, as Professor Stratton would say, is the way to turn a man into a machine.⁸ Just so, by making a Latin text the basis for a study of English derivatives, much more can be accomplished in that line than if the time were spent in learning to read Latin. To this extent it is true that "we train what we train." The fallacy enters when we give this phrase the modern school interpretation, "We train (only) what we train."

⁷ L. c. p. 60. Cf. also *Classical Weekly*, XV, 172 ff.

⁸ L. c. p. 69; "Factory methods may be excellent for highly specialized mental functions, but not for the whole strong structure of the mind."

At this point Professor Stratton again takes direct issue with the modern school, ranging himself squarely with those who sanely uphold the classics as taught in the past:

But what of the boy who does not himself know, and whom no one as yet can tell, whether beets, engines, taxation, tuberculosis, or the Gospel will lie at the center of his thinking in the time to come? Must he give laborious years to all these and to a thousand things beside, that he may be ready for the day of action? Inevitable and enormous waste in that direction. *He had best be at home in the central studies into which all special subjects lead.*⁹

Few would question that the classics have in the past made a notable record in education. That such study carried with it transfer of training in large amount is clear as daylight, without any formal investigation. Now even the supposed support of psychology is withdrawn from the opposing view. Hence, as said above, it is the proper function of an investigation to assume transfer of training, if it is to start with any assumption at all. And every phase of transfer should be measured in the scientific spirit, no matter how thoroughly the findings run counter to current educational theory, or how fully they discredit any a priori attempt at curriculum building.

With complete data in hand, it will be possible to consider wisely what changes in method are needed to meet present day school conditions. For it goes without saying that, at this time, the problems of the school room are very different from those of forty or fifty years ago. The large numbers of students who do not carry Latin beyond the second year present a difficult problem. We shall all heartily agree that every legitimate effort should be made to give full value for time expended to all who take Latin, even for so short a period. Without the help of any special investigation, it is clear enough that some readjustment may be called for at this point.

But this is a very different thing from assuming in advance that Latin as an end in itself must be given up, on the ground that it

⁹ L. c. p. 24. Italics mine.

carries with it no appreciable transfer of training. When manifestly adequate and unprejudiced investigation has shown that such transfer does not exist, it will be full time to consider abandoning Latin as an end.

Meanwhile when we are lightly assured "that automatic transfer does not occur to any appreciable extent is today the practically unanimous verdict (of psychologists)," ¹⁰ we may turn again to Professor Stratton:

Then other habits are part of right intellectual equipment; controlled attention to the task in hand; energetic attack upon it; accuracy in interpreting, remembering, and reporting what is seen or read or heard; the power to distinguish important and unimportant. These are part of intellectual training; these and other things take the place of the few faculties of the older belief. They stand out significant to an eye bewildered by the endless array of special functions which for some are the only things left. These wide and superior powers call for training, *and the lad who has them trained has an incalculable advantage over every lad in whom they remain untrained.* ¹¹

If this is true, what better treatment can be given the growing boy than a good oldfashioned dose of Latin?

The investigation of the American Classical League seems to be concerned primarily with the question of curriculum revision. But hope is again uttering a delusive note, if it is persuading anyone to believe that the present difficult plight of the classics is likely to be much relieved by change in the course of study. The trouble lies far deeper than this, nor does it effect the classics alone. Any study that is at all abstract, and which bears the reputation of being "hard," will be left pretty severely alone by the average student under the present free elective regime. Prescription is about the only measure that holds the rank and file of the students in line, as in the case of mathematics; but for classics that safeguard has been swept away.

¹⁰ Classical Journal, XVII, p. 57.

¹¹ Developing Mental Power, p. 27. Italics mine.

Professor Stratton is quite conscious of this difficulty, and refers to it more than once:

These more central studies may be less attractive just because they are more abstract, more remote from some particular work in hand; and for that reason more of art may be needed to make the 'practical' youth, hating abstractions, ready to give himself heartily to their forbidding generalities.¹²

Steadiness of will means power to do the irksome, to resist the lure of the easy and the comfortable. The child must be psychically toughened, ready to defy his present sensations. More tasks can be made pleasant, but there will remain many unpleasant tasks that should not be avoided. The world will soon enough assign work which will be distasteful and which must, for success, be labored into and through.¹³

This states the situation very well and outlines the problem; but there is little of a constructive nature here. What 'art' will induce the "practical youth, hating abstractions," to submit to hard discipline that he can easily avoid? Of course, the reply will be: "Make the work so alive and interesting that no one will feel that he can afford to miss it." But the writer's observation and knowledge of human nature suggest that the 'art' may easily degenerate into bribery, the student being induced to enter a course with the prospect of high grades for poor work or of social features extending downward to ice cream feeds. It should be emphasized, perhaps, that these remarks are based on something more substantial than a vivid imagination.

Freedom of election allowed to irresponsible children with a natural disinclination to hard work brings with it a serious administrative difficulty; namely that the easy, attractive subjects are crowded, leaving the disciplinary subjects with but a corporal's guard, and in imminent danger of being dropped from the curriculum because "the town cannot afford to support such small classes."

¹² L. c. p. 24.

¹³ L. c. p. 57.

Still further complication is introduced in many places by the hostility to disciplinary studies on the part of educationalists, administrators and a 'practical' public.

In the face of these overwhelming difficulties besetting the standard subjects, to center a high priced investigation upon curriculum revision is somewhat analogous to becoming so interested in mending the deck of a vessel as to lose sight of the fact that the anchor-chains have parted and that the vessel is sweeping swiftly toward the rapids.

Meet the difficulties above outlined, and Latin will flourish, whether methods are revised or not. How shall we meet the difficulties? That is for the investigators to discover. But two things at once suggest themselves as a starting point.

First, to institute a campaign of education designed to re-instate the standard subjects in the estimation of educationalists and administrators. This matter would naturally be approached along the lines of the earlier part of the present paper, i.e., by showing that the fact of transfer of training has been in no wise affected by the psychological controversy regarding the delimitation of the functions of the mind.

Second, to find ways and means of impressing upon school boards that, while it may be good 'business' to spend the money of the town or county in making ample provision for the large classes that result from the capricious choice of irresponsible and ease-loving children, it is exceedingly poor 'education' to allow the choice of these children to crowd out of the curriculum the standard subjects that have been tried out and proved, and which are essential to the best training of the students who are to be the intellectual leaders of tomorrow.

This, of course, is only a beginning. But, let it be said again, unless this situation is faced and some practical measures adopted to meet it, there are bad times looming up in the future, whether curriculum changes are made or not.

THE PLACE OF THE CLASSICS IN THE PUBLIC HIGH SCHOOL PROGRAM ¹

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for Pennsylvania

[We regret that space does not allow us to print the whole of Superintendent Finegan's excellent paper. The following is the concluding portion which deals more specifically with the Classics.—EDITOR.]

The time and the place for a discussion of the public school program are opportune. Nearly three centuries ago the decree issued in this city by the General Court of Massachusetts and the ordinance of the West India Company enacted in New York, requiring the establishment of schools, were predicated upon the ground that the interest and protection of the commonwealth were promoted through the education of all its children. The English and the Dutch are the two peoples who have made the chief contribution to the establishment and development of organized systems of education in America. As the country has grown and expanded, and our economic, political, and industrial questions have become more complex, there has been a corresponding development and expansion in our educational resources. The history of the origin and growth of secondary education in America follows closely the important epochs in the development of the history of the country. The colonial period had its Latin-Grammar schools; the period from the Revolution to the Civil War, its academies; and in the period following the Civil War we have seen the rise and phenomenal development of the American public high school. The Latin-Grammar schools had their inception in similar institutions in England. While we trace the origin of the American academy to European institutions, it gradually developed characteristics peculiar to American ideals. The public high school had its origin in America. It was

¹ Read at the Third Annual Meeting of the American Classical League, Boston, July 3, 1922.

founded to meet the actual commercial, industrial, and political necessities of the country.

The city in which we are convened, with its educational history and literary traditions, has the honor of having organized, a little over a century ago, the first American high school. The events leading to the organization of such an institution are evidence of the purpose which its founders intended it should serve. It is recorded that on the anniversary of the Battle of Bunker Hill the school committee was considering the appointment and salaries of teachers in the Latin-Grammar school. A member of the committee introduced a resolution authorizing the establishment of an English classical school. The resolution was referred to a sub-committee. Later this committee reported the resolution favorably and the school committee voted "that it is expedient to establish an English classical school in the town of Boston." Following the democratic practices of these New England times, a town meeting was held in the very room where we are now gathered and the subject was debated and the resolution was finally adopted with only three dissenting votes. The following quotation from the report of the sub-committee to the town meeting indicates the purpose which it was intended the high school should serve:

"The mode of education now adopted and the branches of knowledge that are taught at our English grammar schools are not sufficiently extensive or otherwise calculated to bring all the powers of the mind into operation nor to qualify youth to fill usefully and respectably many of those stations, both public and private, in which he may be placed."

Service, public and private, according to this record was the great objective. What a marvelous growth these institutions have attained within the century! Seventeen thousand of these great democratic agencies attended by more than 2,000,000 boys and girls and under the instruction of 80,000 teachers. What an opportunity they afford for service to mankind!

Teaching a boy the fundamentals of a trade, even training him to be a skillful mechanic, is not necessarily going to make a good

citizen of him. Nor is teaching a boy Latin or Greek in itself going to make him a man who measures up to the standard of citizenship which must prevail in America if the ideals upon which the nation was founded are to be maintained. It is not so much *what* is taught as the spirit which the teaching develops, the outlook in life which it gives, the mental attitude of service which it forms and the real spiritual power which it produces.

The public high school must serve every purpose which I have specified. It must disseminate knowledge among the masses which will give them a true perspective of the meaning of democracy and of the obligations and opportunities of an American citizen. It is an agency capable of a mighty contribution in the solution of our great problems in democracy. To make its greatest contributions in all these affairs it must lay the foundation for the soundest scholarship which is attainable, and it must not fail to give consideration to any of the great movements in civilization.

It has taken a long time to reach the specific question as to the place which the Classics shall have in the public school program. The conditions which I have attempted to visualize form the background of the functions which our great system of public education must serve. In my judgment, there should no longer be a controversy in this country as to whether or not the Classics shall have their place in our public school program. It should be settled once and for all that no public school program is complete which does not give the Classics adequate consideration.

There has not been a time in all our history when a knowledge of the Classics was so imperative as today. I use the term "Classics" in no restricted sense whatever, but in the broadest possible construction. I am not thinking simply of the teaching of Latin or Greek. I am thinking of the record of the achievements of mankind; of the landmarks in the development of ancient civilizations; of the history of nations, peoples, rulers, philosophers, forms of government, religious practices and beliefs, and political science; of the contribution of outstanding personalities which have influenced society and increased human progress; and of the literature of the ages which has enlarged the vision, excited

the imagination, stimulated civic righteousness, refined customs, manners, and habits; and enriched the spiritual possessions of the human family.

No system of education in a democracy is complete which does not make adequate provision for the Classics. Those who scoff or sneer at the value of the Classics do irreparable injury to the progress of democratic education. If democratic life and government are to be elevated to the highest point of efficiency and service to mankind, we must profit by a knowledge of the experiences, the errors, the wisdom, the philosophy of the peoples of all ages.

Those who believe in the modern thought of democratic education should discontinue their assailing of the Classics, should take a firm stand for their preservation, and should join in the adoption of methods which shall increase the number of students who enter this field of scholastic attainment.

On the other hand, the man who has lived in the field of Classics, whose life has been enriched and ennobled, whose store of knowledge of human progress has been enlarged, and whose cultural influence and mental power have been strengthened and increased through his relations with the Classics, must recognize the new social order which our civilization has brought about. He, too, must observe the spirit of co-operation and fair play.

I would not impose the study of the Classics upon any student, but I would make such study available for all who possess mental aptitude for it. I would seek out those who might be profited by such study and place before them the advantages, the pleasures, and the satisfaction which such study will afford and the service it will enable them to perform. I urge upon all bearing responsibility in the solution of the pressing problems of our democratic civilization to aid in handing down to an increasing number of young people an intimate knowledge of the Classics. Give them the opportunity to relax from the troubles and perplexities of the intricate problems of the day and catch new inspiration and increased power by looking back upon the picture of the struggle of the early but comparatively simple problems of the life of the Ancients.

Notes

ON THE USE OF TWO SPEARS IN HOMERIC WARFARE

On *Odyssey* I, 255-256,

εἰ γὰρ νῦν ἐλθὼν δόμου ἐν πρώτῃσι θύρῃσι
σταίῃ ἔχων πήληκα καὶ ἀσπίδα καὶ δύο δοῦρε,

Ameis-Hentze comment thus: "πήληκα, κτέ, i. e., in full armor. For safety men in Homer had to put on their armor even when traveling." This is an oversight: ἐλθὼν does not mean that Odysseus will appear armed *because* he has been traveling. There is no evidence in Homer that the traveler wore helmet or carried shield, and the reference to *two* spears is conclusive. Mentès-Athena, Telemachus and Theoclymenus carry one spear when they travel, and Hector has but one when he goes to the city (*Il.* VI 318 f.): he wears his helmet, too, because he comes from battle. The passage cited above merely means "ready for a fight." Writers on Homeric life, e. g., Seymour and Bauer, say that sometimes the warrior carries two spears, but do not suggest when or why. Perrin, commenting on our passage, makes two spears part of the full Homeric panoply, and Ameis-Hentze (on *Il.* V 495) remark that the heroes *customarily* took two spears to battle. Let us test this to see how far and in what sense it is true.

In the *Iliad* eight warriors on occasion have two spears, but only twice are two certainly used in the actual conflict: the ambidextrous Asteropaeus hurls with either hand a spear at Achilles (XXI 162), and Patroclus in his combat with Sarpedon hurls a second spear, without having had a chance to recover the first (XVI 462-479). In this duel the poet has expressly told us that the two warriors were each provided with two spears (XVI 139; XII 298). Besides, both warriors sprang from their chariots to meet each other, and the evidence is strong that the two spears, if carried, were regularly borne in the chariot, from which they were taken by the warrior when about to engage in the general *mélée*. Thus Agamemnon (XI 43), who is going to battle with his chariot, if not actually in it — which is the more probable; and Hector (V 495, VI 104, XI 212). The latter when he attacks the wall, separating himself, by the advice of Poly-

damas, from his chariot, naturally has two spears (XII 465). Patroclus (XVI 139) prefers two spears "that fit his hand," to the mighty "Pelian ash" of Achilles. The latter hero, like Aias and Diomedes and the war divinities Ares and Athena, needs but one spear. For the second is a "spare," and warriors of superior prowess do not require this since they can always rely on their irresistible onrush to enable them to recover their spear. But Nestor has two spears (X 76), and Idomeneus, when arming himself for the general conflict, takes two from the large number of captured Trojan spears which stand in his tent (XIII 241, 260 ff.). The only other warrior in the *Iliad* who has two spears is Paris, when, as the two armies draw near for the first time, he stands forth as a single champion (I 18). Critics, ancient and modern, have been troubled by this passage: here is an archer, wearing a leopard-skin and carrying bow and sword, and at the same time brandishing two spears. The difficulty disappears if, first, we notice the force of the adversative and the article, unnecessarily rejected by Aristarchus, in vs. 18 f.,

αὐτὰρ ὁ δοῦρα δύνω κεκορυθμένα χάλκῳ
πᾶλλον Ἀργείων προκαλίζετο πάντας ἀρίστους.

Monro's description of the use of article and adversative, δέ, αὐτάρ, ἀλλά (*Hom. Gr.* ² p. 225), fits excellently: "The article in all such cases evidently expresses a contrast: not however between two persons, but between *two characters* in which the *same person* is thought of." In our passage the contrast is between Paris the bowman and Paris the πρόμαχος. Secondly, we must understand that Paris is merely making a challenge to a combat which is to be formally arranged, and that he has borrowed the two spears, which he brandishes to draw the attention of the enemy to his defiance.¹ Later Paris arms himself as a spearman, and then he takes but one spear.

One spear is the rule in all the formal single combats. The best example is that between Hector and Aias, which is little more than an "exhibition" match (VII 244-273). The two warriors hurl their spears, recover them and thrust, then hurl huge stones, and are about to attack each other with their swords when the contest is halted. In

¹ So Hector brandishes two spears, which he takes from his chariot, when he rouses his army to fight (V 495, VI 104, XI 212). When he halts the line of battle, on the other hand (III 78, VII 55), and when he addresses his soldiers at the close of the second day's battle (VIII 494), he has but one spear.

other words, they use all the regular methods of attack of the Homeric spearman.

In the *Odyssey*, aside from the passage cited above (I 256), and Book XXII (where Odysseus does appear to the Suitors armed with two spears) there are only two places where two are mentioned: Odysseus takes two when he prepares to fight the six-headed Scylla (XII 228), and he replies to the taunts of Eurymachus (XVIII 376 ff.) that if war should break out and he could have shield, two spears and helmet of bronze, he would prove his prowess. And he adds that if Odysseus should return, the doors, wide as they are, would be all too narrow for the escape of Eurymachus. In the two references (here and at I 256) to the coming of Odysseus and the difficulty of getting past the door the poet seems to be foreshadowing the actual situation in Book XXII. These also indicate that two spears were part of the warrior's equipment. But the passages in the *Iliad* show that they cannot be regarded as strictly belonging to the "full Homeric panoply." Achilles and Athena, with one spear, are certainly in full panoply, and in the formal duel two are never used (the fight between Sarpedon and Patroclus is not an exception, for the two heroes leap from their chariots, where each had two spears, and rush upon each other without more ado). The second spear is rather to be regarded as an "extra," something like the second string to the bow.

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GREEK LORE OF ZOÖMIMICRY

Several ancient writers record the view that man's progress is due to imitation of nature, e. g., Cicero (*Leg.* 1.26): *Artes innumerabiles repertae sunt docente natura, quam imitata ratio res ad vitam necessarias sollerter consecuta est.* Ausonius (12.5) regards *omniparens ars* as *naturae imitatrix*. See also Aristotle *Meteor.* 4.3; Claud. 45.44. The idea is set forth in poetic dress by Pope, *Essay on Man*, *Ep.* 3:

There then to man the voice of Nature spake:
 "Go, from the creatures thy instruction take,
 Thy arts of building from the ant receive;
 Learn from the mole to plough, the worm to weave;
 Learn from the little nautilus to sail,
 Spread the thin oars, and catch the driving gale;
 Here, too, all forms of social reason find
 And hence let reason late instruct mankind."

The Greeks were as much interested in origins as we are, but in some fields where facts were not ascertainable they preferred dogmatic statements to cautious theorizing. When they noted a resemblance, even though superficial, between the operation of a device and the movement of an animal, they were apt to see an instance of indebtedness. Man may have gotten many ideas from the animal world, but it is quite clear that a large portion of the Greek statements is mere conjecture. The Romans did very little but ape Greek speculations.

If we would believe the philosopher Democritus (ap. Plut. *Mor.* 974A), two of man's most important boons were learned from the animal creation, the art of building houses from swallows¹ and spinning from spiders. Grinding meal by stones was an imitation of the crunching of teeth (Sen. *Ep.* 90.22-23). In bread-making digestive processes were repeated (Sen. *loc. cit.*). The idea of pruning vines occurred to man when it was seen that a vine which had been nipped by a goat produced more fruit (Hyg. *Fab.* 274). According to Pausanias (2.38.3), an ass taught the people of Nauplia how to prune.

Latin writers say that the idea of the saw was derived from the backbone of a fish,² but the Greeks declare it was copied from the jaw of a snake.³ Still others ascribe its origin to serrated leaves (Plin. *N.H.* 24.130). The rudder was suggested from the actions of the tails of fish (Sen. *Ep.* 90.24), or by the flight of kites (Plin. *N.H.* 10.28), or of cranes (Ael. *Nat. Anim.* 3.14). From the sting of the wasp came the idea of poisoning arrows (Ael. *Nat. Anim.* 5.16). The porcupine provided the model for the Parthian and Cretan mode of fighting (Claud. 45.44).

Vocal music is an imitation of the singing of birds (Plut. *Mor.* 974A; Athen. 390A; Lucr. 5.1379-1381). The blowing of the wind through reeds gave the inspiration for the pipe (Lucr. 1382 f.). The syrinx, a combination of pipes, was suggested in a similar manner and is connected with the story of Pan and the nymph Syrinx (Ovid *Met.* 1.705-712).⁴ The use Hermes made of the tortoise shell in inventing the lyre is familiar to all (*Hom. Hymns* 4.41-51). On the

¹ See also Varro ap. Non. 308; Vitruv. 2.1.1-2; Plin. *N.H.* 7.194.

² Ov. *Met.* 8.244; Serv. *Aen.* 6.14; Hyg. *Fab.* 274; Isid. *Orig.* 19.19.9

³ Diod. 4.76; Apollod. 3.15.9; Tzetz. *Chil.* 1.494 f.

⁴ See also Verg. *Ecl.* 2.32; 8.24; Lucr. 4.588; Tibull. 2.5.27-32; Val. Flacc. 4.384; Achill. Tatius 8.6; Longus 2.34.

(seemingly insufficient) evidence of Aelian (*Nat. Anim.* 2.38), Thompson, *A Glossary of Greek Birds*, p. 64, sees an association of the dainty walk of the ibis with the invention of the dance.

Pope's verses on the Nautilus were inspired by Oppian (*Halieut.* 1. 357-359). Aristotle (*H.A.* 622b 17) compared the membrane of this creature to sails and its feelers to rudder-oars. A shining shell suggested the mirror (*Sen. Ep.* 90.25). Palamedes is said to have invented certain letters from observation of the flight of cranes.⁵ Chinese characters were derived from the markings on a tortoise shell (Tylor, *Primitive Culture*, 1.392).

The wonderful faculty of animals for finding remedies was a subject for frequent comment in antiquity.⁶ The dog first taught man the use of emetics;⁷ the ibis, syрмаism⁸ and the clyster;⁹ the hippopotamus, phlebotomy, by using sharp reeds to puncture his skin (*Plin. N.H.* 8.96). Man learned how to treat cataracts through observing goats press upon thorns to puncture growths above their eyes (*Ael. Nat. Anim.* 7.14). The use by Cretan goats of dittany to drive out poisoned arrows suggested its employment in expelling afterbirth (*Plut. Mor.* 974D). The virtue of white hellebore as a purge was discovered by sheep (*Theophr. Hist. Plant.* 9.10.2). Polyidus learned how to restore Glaucus to life by watching one snake resuscitate another with a certain herb.¹⁰ In Apuleius (*Apol.* 8) the use of a dentifrice is justified on the ground that crocodiles periodically leave the Nile and lie on the banks with open jaws while small birds cleanse their teeth.¹¹

At one time anthropologists postulated in the evolution of man a special stage, the zoömimic, in which he imitated animals. This theory is now discarded, but the Greek speculations are still interesting.

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⁵ Philostr. *Her.* 709; Mart. 13.75; Aus. *Idyll.* 12.13. According to Hyginus (*Fab.* 277) the idea was suggested to Mercury too in the same way.

⁶ Arist. *H.A.* 9.6; Plut. *Mor.* 918; 974; Plin. *N.H.* 8.97-101.

⁷ Cic. *Nat. Deor.* 2.126; Plin. *N.H.* 29.58. Cf. Arist. *H.A.* 8.5; 9.6; Ael. *Nat. Anim.* 5.46; Plut. *Mor.* 974B.

⁸ Ael. *Nat. Anim.* 5.46; cf. Herod. 2.77.

⁹ Cic. *Nat. Deor.* 2.126; Plut. *Mor.* 974C; 381D; Ael. *Nat. Anim.* 2.35; 10.29; Plin. *N.H.* 8.97; Phile 16; Galen 14.675 (Kühn).

¹⁰ Schol. Lycophr. 811; Hyg. *Fab.* 136; Apollodorus 3.3.1.

¹¹ See Butler and Owen, *Apulei Apologia*, ad. loc. What the birds do is to pluck out the leeches clinging to the jaws.

XENOPHON, *ANABASIS* I, 6, 7. *ελθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν*

During the trial of Orontas, in the course of the cross-examining by Kyros, Orontas admits that he went to the altar of Artemis and made new pledges of allegiance to Kyros.

In all the commentaries that I have been able to examine on this passage, reference has been made to the famous temple of Artemis at Ephesos — the temple of "Diana of the Ephesians." But, on reading this passage recently, I at once thought of the immense temple of Artemis which has been brought to light by the excavations conducted by Mr. Howard Crosby Butler of Princeton. In the *American Journal of Archaeology*, 1910, p. 408, Mr. Butler reported the discovery on the wall of the opisthodomos of "a long Greek inscription, the date of which may be placed in the fourth or third century B. C. The inscription, moreover, definitely proves that the temple was sacred to Artemis,"

As we learn from the previous section in the *Anabasis* (I, 6, 6) that Orontas had been holding the akropolis at Sardes, it is only reasonable to suppose that Orontas, on coming over to Kyros, should have gone down to the great temple of Artemis at the foot of the akropolis of which he was in command, and there at the altar renewed his oath of allegiance to Kyros.

In investigating further, I found that Buckler and Robinson, following Radet (*Cybébé*, p. 53-58), had already suggested that this passage in the *Anabasis* refers to the altar of the temple at Sardes. (V. their article in *A. J. A.* XVI, 1912, p. 26-27). However, although this identification has been suggested, I have thought it worth while to bring this note to the attention of the readers of the *CLASSICAL JOURNAL*, especially since even the latest editions of the *Anabasis* (as far as I have been able to ascertain) contain the obviously incorrect reference to the Artemiseion at Ephesos, instead of to the temple of Artemis at Sardes.

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Current Events

[Edited by Clarence W. Gleason, Roxbury Latin School, Boston, Mass., for territory covered by the Association of New England and the Atlantic States; Daniel W. Lothman, East High School, Cleveland, Ohio, for the Middle States, west to the Mississippi River; George Howe, the University of North Carolina, Chapel Hill, North Carolina, for the Southeastern States; Walter Miller, the University of Missouri, Columbia, Mo., for the Southwestern States; and Franklin H. Potter, the University of Iowa, Iowa City, Iowa, for the territory of the Association west of the Mississippi, exclusive of Louisiana and Texas. News from the Pacific Coast may be sent to Miss Julianne A. Roller, Franklin High School, Portland, Ore., and to Mr. Walter A. Edwards, Los Angeles High School, Los Angeles, Cal. This department will present everything that is properly news—occurrences from month to month, meetings, changes in faculties, performances of various kinds, etc. All news items should be sent to the associate editors named above.]

California

Berkeley.—The Seventh Annual Meeting of the Classical Association of the Pacific States met in Berkeley on July 19 and 20. The program was as follows: "Roman Theories of Equality," by Professor Max Radin, University of California; "Polytechnic Latin," by Mr. J. LeRoy Dixon, Polytechnic High School, San Francisco; "Character Treatment in Virgil's Aeneid," by Professor Henry W. Prescott, University of Chicago; "The Classics in the Schools of France," by Professor Charles Cestre, University of Paris; "Progress of the Classical Survey," by Dr. Clinton C. Conrad, University High School, Oakland; "E Pluribus Unum," by Professor Monroe E. Deutsch, University of California.

Connecticut

New Haven.—The Fifty-fourth Annual Meeting of the American Philological Association will be held at Yale University, on Wednesday, Thursday, and Friday, December 27-29, 1922, in conjunction with the Archaeological Institute of America.

On Wednesday evening, the 27th, the President of the Association, Professor Francis G. Allinson, of Brown University, will deliver the annual address at a joint session of the Association and the Institute.

Further details in regard to programme, social gatherings, local directions, railroad rates, etc., will be furnished in a second circular, to be issued soon after December 1st.

Members who wish to present papers should send to the Secretary, not later than November 20th, the titles of their papers and an outline of the argument. Not more than twenty minutes is allowed for the reading of a paper. Such papers as seem best adapted to oral presentation within this time and seem most likely to elicit discussion, will be read. Other papers can be read by title only.

The Executive Committee will select those papers which in its judgment are most valuable, for publication in the *Transactions* of the Association. Papers should be in final form, and ready to publish, at the time of the meeting. The Committee reserves the right to publish in the *Transactions* any paper on the programme of the annual meeting, except papers already promised for publication elsewhere, which may be admitted to the programme provided the situation is made clear to the Secretary at the time the title is sent in.

Massachusetts

Boston.—The Third Annual Meeting of the American Classical League was held in connection with the National Education Association in Faneuil Hall, Boston, July 3, 1922. The programme was as follows: I. Business Meeting: Report of Council; Report of Treasurer; Report of Advisory Committee on the Classical Investigation; Report of President. II. Addresses: "A Plea for the Thesaurus Linguae Latinae," by W. A. Oldfather, University of Illinois; "Latin as the Auxiliary International Language," by Roland G. Kent, University of Pennsylvania; "The Conditions of Success in Teaching the Classics," by Alexander Inglis, Harvard University; "The Place of the Classics in Our Secondary Schools," by Payson Smith, Commissioner of Education for Massachusetts; "Classics in the Public School Programme," by Thomas E. Finegan, Superintendent of Public Instruction for Pennsylvania.

Michigan

Ann Arbor.—Professor E. S. McCartney, recently of the Department of Classical Languages of Northwestern University, whose unusually numerous and interesting contributions to this and other classical publications have naturally prepared him for such an honor, has been appointed Associate Editor of the University of Michigan Studies with initial rank of Assistant Professor. These studies include the Humanistic Series and several other series, some already in existence and others just beginning. Professor McCartney has already assumed his duties and is appointed with the full expectation

that he will presently become sole editor of the series. Anyone who knows his talents and his indefatigable industry and enthusiasm for research will appreciate the entire appropriateness of the appointment.

Mississippi

Vicksburg.—Miss Mary Leslie Newton, Principal of All Saints' (Junior) College, writes: "During the Commencement exercises of All Saints' College, an evening of pageants was presented, among which was very successfully given A Roman Wedding, adapted from Miss Paxson's play of that title. Misses Graham and Norwood, in charge of the Latin department, had very carefully arranged all details of costume, scenery, and ritual, and the actors took their parts with such unusual spirit that even the members of the audience who, as the speaker of the Prologue suggested, might have 'forgotten some part of the Latin they learned in their school days,' were able to follow the action of the pageant with interest and appreciation."

New York

New York City.—Thirty-eight candidates from thirteen of the city high schools competed for the Latin and Greek scholarships awarded by the New York Classical Club at its eighth prize examination held Saturday, June 17. Winifred Ruter, of Hunter College High School, won the hundred and fifty dollar Latin scholarship; honorable mention was given to Aaron Grossman, of DeWitt Clinton, and to Minnie Feuer, of Hunter. The Greek scholarship of seventy-five dollars went to Henry Antipolsky, of Eastern District High School, honorable mention being won by Charles Steinberg, also of Eastern District.

Locust Valley, Long Island.—A clever little play was given by the pupils of the seventh grade of Friends' Academy, on June 7. The play was in Latin and was written for the occasion by the principal of the school, Mr. S. Archibald Smith. The play was entitled *Puer Qui ad Ludum Noluit*. It is in simple Latin adapted to the grade, and its matter is well planned to catch and hold the interest both of student actors and of the audience.

THE AMERICAN SCHOOL OF CLASSICAL STUDIES AT ATHENS

The gift of the famous Gennadius classical library to the American School at Athens, announced in the June number of the JOURNAL,

has been followed by several others. The Carnegie Corporation has voted a grant of \$200,000 for the erection of the library building, and the Greek government by act of Parliament introduced by the Minister of Education has expropriated the tract of land, just above the present property of the School, as the site of the Gennadeion. It is expected that the building will be completed and the Library, now in London, installed by 1924.

No small part in this remarkable series of gifts is due to the interest in classical studies, and in the School at Athens, of Mr. Elihu Root, Chairman of the Trustees of the Carnegie Corporation. His father was the famous professor of Greek at Hamilton College for many years, and his eminent son has never in his busy life lost touch with the classical authors or his faith in the efficacy of the classical training.

The first half of the School's new endowment fund of \$250,000 was completed in June, and Mr. John D. Rockefeller, Jr., after a thorough investigation of the School, has subscribed an additional \$100,000 on condition that the \$250,000 be completed by June, 1924.

The prospects are that the attendance at the School will be large this year. In addition to the Fellows, three members of the Vassar faculty, Professors Grace Macurdy and Thallon and Dr. Elizabeth Pierce, will be in attendance, and also Professor Julia Caverno of Smith. The Annual Professor is Professor A. T. Murray of Stanford University, who is accompanied by Mrs. Murray and Miss Murray.

The excavations at Colophon, conducted jointly by the Fogg Museum of Harvard and the American School, were successfully inaugurated last spring, and will be continued in the spring of 1923. The foundations of private houses uncovered are reported to be of exceptional interest; and a large number of coins and some important inscriptions were found.

Dr. C. W. Blegen, Assistant Director of the School at Athens, sends us the following account of the open meeting of the School held on March 31, 1922:

Dr. Leicester B. Holland discussed the west wall of the Erechtheum. He showed that of several possible restorations of its original arrangement the only satisfactory one consisted of small engaged columns one foot in diameter above a low parapet applied to the inner side of the large engaged columns, two feet in diameter, on the exterior. He also showed that the shelf in the south-west corner was probably not quadrilateral but triangular in

plan, with a grill along its inner face; and that the epistyle and ceiling followed this same line. He maintained that the "bent beam" of the building inscription was not the great transverse girder across the west cella, but the ceiling-beam which ran along the south wall as far as the *metopon* and then turned at an angle of 45° to reach the south column on the west wall.

Mr. Benjamin Dean Meritt reported that as a result of a visit to Chalcidice he had determined that the site of Torone was on the northern slope of the hill immediately to the north of the so-called "deaf harbor," where Dr. Kinch had placed it, rather than at the harbor of Vathy, ten kilometers north, where it has been generally located. He showed that the southern site fitted accurately all the details in Thucydides' account of the battles there during the course of the Peloponnesian war, and described the fragmentary remains that still mark the site of the Dioscureum.

Dr. C. W. Blegen gave a report on the excavations conducted by the School last spring near Hagios Vasilios in the valley of Cleonae between Corinth and Mycenae. On a low hill called Zygouries a prehistoric settlement was revealed, which in its stratified ruins and débris has left an unmistakable record of the three main phases of its history. This triple stratification agrees perfectly with the results of excavations of other prehistoric sites in Southern Greece and fully confirms the division of the Bronze Age on the mainland into three periods, named respectively the Early, Middle, and Late Helladic Periods. Apart from important architectural remains, the most significant objects of the Early Helladic Period discovered are a bronze dagger, a female figurine of terracotta, and a button-seal providing what is probably the earliest specimen of writing on the Greek Mainland. A grave of the Middle Helladic Period contained two vases of Matt-painted ware, a necklace of beads of crystal and glass-paste, and a number of coils of bronze wire. A potter's shop dating from the end of the Late Helladic Period yielded a noteworthy collection of some 600 Mycenaean vases, including numerous gracefully decorated cylices on a high stem.

HINTS FOR TEACHERS

By B. L. ULLMAN
University of Iowa

[The aim of this department is to furnish teachers of Latin with material which will be of direct and immediate help to them in the class-room. Teachers are requested to send questions about their teaching problems to B. L. Ullman, Iowa City, Iowa. Replies to such questions as appear to be of general interest will be answered in this department. Others will, as far as possible, be answered by mail. Teachers are also asked to send to the same address short paragraphs dealing with teaching devices, methods, and materials which they have found helpful. These will be published with due credit if they seem useful to others.]

Latin for English

As her "most puzzling problem" a teacher mentioned "the deplorable lack of knowledge of formal English grammar and the consequent lack of time to teach both English and Latin." This deplorable lack is a condition we must accept as almost universal and likely to persist. The solution of the problem is partly to prolong the elementary Latin work, partly to omit non-essentials in Latin grammar, but chiefly to teach English and Latin grammar together from the outset and thus save time. Our methods of teaching grammar must be revised with this in mind. As I have said before, we should find in existing conditions an opportunity for further service instead of complaining about them. An important objective is added to our list, that of teaching English grammar through Latin. A controlled experiment is now being conducted for the Classical Investigation to determine the best methods and materials for teaching Latin grammar so as to help English grammar. At the beginning of the course, the parts of speech in English and Latin should be studied, the use of cases should be illustrated by examples from both languages, and throughout the course the Latin and English constructions should be compared or contrasted, as the case may be. Several recent beginners' books give special attention to this matter.

Parallels

Some time ago the newspapers published pictures of the catapult used on United States battleships to launch airplanes. As one newspaper put it, "From having been one of the most ancient of the weapons of war the catapult has become the most modern." Here is a point of interest for the Caesar class.

Latin in the Grades

A teacher inquires as to the success of Latin in the seventh and eighth grades, and as to methods and textbooks best adapted for use with the younger pupils. No comprehensive survey of this field has been published in recent years, but there is no reason to think that the earlier investigations are out of date. Some years ago I sent out a questionnaire, which I followed up with another two years later. In the main the plan is a success. The chief difference in method is to go more slowly, taking three or four semesters for the elementary work. But the testimony is almost unanimous that in this time the work is done more thoroughly and more easy reading is covered. It is necessary to devote more attention to making the subject interesting, to oral work, and to English grammar and derivation. I have long been convinced that the teaching of elementary Latin in the ninth grade should be reorganized along similar lines. The tendency is now in that direction. Several textbooks have been prepared for use in the junior high school: Nutting, *A Latin Primer*, American Book Co.; Forsythe and Gummere, *Junior Latin*, Christopher Sower Co., Philadelphia; Lupold, *Introduction to Latin*, D. C. Heath and Co.; Scott, *First Latin Book for Junior High Schools*, Scott, Foresman & Co., though this has been supplanted by the same author's *First Latin Lessons*, intended for both junior and senior high schools. Another book intended for both is now in press. This seems to me as it should be; otherwise there is difficulty in correlating junior and senior high school work. Some of the regular high school textbooks have been successfully used in the junior high school Latin, especially those more recently published which have supplied the needs indicated above. On the other hand, some of the books written especially for the seventh grade seem more suited to the fifth or sixth grade.

The most recent bibliography on junior high school Latin appeared in the *Classical Weekly*, XII (1919), 201. To this list should be added:

Barton, H. J., *Latin in the Junior High School, University of Illinois Bulletin*, Vol. 13, No. 21 (1916), pp. 53 ff.

Scott, Emma H., *English Via Latin in the Grades, Classical Journal*, XI, 278.

Report of the Committee on the Junior High School Syllabus in Latin, University of the State of New York, Albany, N. Y. (reprinted in part in the *Classical Journal*, XVII, 52-65).

Those articles in the above mentioned bibliography which appeared in the *Classical Journal* may be found in Vol. IX, 385-394; XI, 7-24; XIII, 436-441; XIV, 167-75.

I will send a bulletin, published in 1915, which gives the opinions of teachers, etc., on receipt of a two cent stamp.

A Roman Parallel to a Lincoln Saying

Professor R. B. Steele, of Vanderbilt University, sends this very striking literary parallel:

Pliny the Younger closes chapter 62 of his *Panegyric* with the following words: "Singuli enim decipere et decipi possunt: nemo omnes, neminem omnes fefellerint."

This is not far from the famous saying credited to Lincoln: "You can fool some of the people all of the time and all of the people some of the time, but you can not fool all of the people all of the time."

A Caesar Help

Miss Goldia Dean Roach, of the Danville, Illinois, High School, makes one of the best suggestions I have heard of for smoothing the way for the bewildered pupil just beginning to read Caesar:

This year I have given a short synopsis in easy Latin of each chapter in Caesar before the children tried to translate it. I found that they could translate better since they knew what they were trying to translate and the simple Latin gave them confidence to try the Caesar.

Latin Composition

Miss Fay Miller, of the Belleville, Illinois, High School, writes:

I appreciate the testimony of those who confess in "Hints for Teachers" that they teach Latin writing for a week at a time. *Gradatim* and Nutting's *Latin Reader* furnish ideas for stories to be used in Latin composition. Of course the stories as given to the pupils in English must be very much shorter and simpler than the Latin originals, and must illustrate the construction which one wishes to emphasize. Sometimes I use the same subject for the second and the third year, but make the narrative for the third year longer, and have it include such constructions as the relative clause of characteristic, not needed for Caesar. All the stories contain participles, for my pupils seem to need

practice in them especially. The story for the fifth day of composition is not given to the pupils before class, but serves as a test. Only new words used are assigned the previous day. Of course this fifth story contains most of the constructions emphasized in the other four.

The following are some of the interesting stories which can easily be adapted to composition work: "Pocahontas," "A Soldier's Courtship," "A Difficult Escape," "A Quick-Witted Messenger," "Fortune Favors the Brave," and "A Remarkable Deliverance," from Nutting's *Latin Reader*; "The Robbers," and "The Young Shaver," from *Gradatim*.

Most pupils hate Latin composition chiefly because the sentences based on the text are so dry. The exercises in the first year text make freshmen tired of the name of Caesar before they ever see his book. Why should one continue to bore the poor children with such uninteresting sentences in the second and third years? They prefer stories, even if they do occasionally have to learn two or three new words which are not found on every page of Caesar or Cicero.

Visualizing Latin

An article with the above title in the *Educator-Journal*, XXII, 547-548, gives an account of a Latin exhibit at the University of Indiana. Included were models of Roman tools, weapons, books, a Pompeian house, bridge and soldiers, garments, all made by students. A model of a *reda* was called Tarquin's Rolls-Royce. Cakes baked according to Cato's recipes were not only exhibited but eaten. A catapult was called Caesar's "Big Bertha." In addition there were books, charts, posters, lantern slides, etc.

Latin Christmas Carols

Last year a teacher inquired about Christmas carols in Latin which might be sung by her pupils. Her plan was to have the pupils go about town singing them. While she did not carry out her plan, I give a list of available songs for those who wish to use them in this or other ways.

Latin Songs, by Calvin S. Brown, published by G. P. Putnam's Sons, contains *Dies Est Laetitiae* on p. 55 (words and music); *Caput Apris Defero*, an Oxford song partly in Latin, partly in English, on p. 58. Other Nativity hymns would also be suitable, as *Adeste Fideles*, on p. 86.

Plays and Songs for Latin Clubs, published by the author, Professor D. N. Robinson, 162 No. Sandusky St., Delaware, Ohio (\$1.00), contains four Christmas carols, translations into Latin of *Joy to the World*, *Hark the Herald Angels Sing*, *Silent Night*, and *There's a Song in the Air*.

Book Reviews

The Laws of Plato. Edited with Introduction and Notes by E. B. ENGLAND. 2 Vols., Manchester (England): University Press, (New York: Longmans, Green and Co.), 1921.

The *Laws*, which the editor aptly calls, "that treasury of pregnant truths which Plato in extreme old age left as his last legacy to humanity," has been too much neglected in modern times, as is proved by the fact that only two commentaries on the whole work have hitherto been published, namely, that of Ast (1814) and that of Stallbaum (1859-60).

Yet there is much to attract one in the *Laws*. It is the maturest work of the great philosopher. In it Plato made an earnest attempt to put his thought about the state into a practical form which might be of real service to mankind. It contains many interesting anticipations of things that are modern. Here is first found the suggestion of free, compulsory, state education and of the extension of these privileges to women in like manner with men (804 c-e). Plato would have children taught number by object lessons and in the course of their play (819b). Indeed, human life itself is to be passed in play and sacrifice and song and dance (803e). The left hand is to be trained like the right (794d). Incompatibility of temper is to be recognized as valid reason for granting divorce (929e-930a). There is even a possible anticipation of the Copernican system (822a, where see Mr. England's note).

It is in this dialogue too that Plato, in a sublime passage, speaks of the kinship between the human soul and the universe: "If, my friend, we say that the whole path and movement of heaven, and all that is therein, is by nature akin to the movement and revolution and calculation of mind, and proceeds by kindred laws (*συγγενῶς ἔρχεται*), then, as is plain, we must say that the best soul takes care of the world and guides it along the good path" (897c, Jowett's translation). We miss here any note by Mr. England, who might appropriately have compared Meno 81c, τῆς φύσεως ἀπάσης συγγενοῦς οὐσης, "a tremendous

dogma," as Sir William Temple says, thrown in incidentally (Temple, *Plato and Christianity*, p. 12, London, 1916). Attention may be called also to the fine passage on the pre-eminence and immortality of the soul (956a-c), and to the triumphant funeral honors which are to be paid to the righteous examiners (εὐθινοί, 947). The modern teacher will find quotable Plato's words, τὸ νικᾶν αὐτὸν αὐτὸν πασῶν νικῶν πρώτη τε καὶ ἀρίστη (626e), and perhaps some will smilingly approve the proposed tax on bachelors (721d, 774a)!

And yet, in spite of much that is attractive, there is another aspect of the *Laws* which has deterred many from its study. It was left unfinished and apparently unrevised at the time of Plato's death. Mr. England (Introduction, p. 7) very appropriately quotes Apelt on this point: "The one thing on which the author's heart is set is safely to house a rich harvest, and he does not trouble himself much to sift and arrange his matter by art and rule." Later, the same scholar says that in the *Laws* "we catch Plato at work" (Note ad 633d). The consequence is that there are many difficulties of interpretation and many cases in which the correct reading of the text is uncertain. In his treatment of the text Mr. England is conservative, endeavoring to follow the MSS wherever possible. J. Burnet's text edition (Oxford, 1906) has been made the basis, and variations from the MSS are printed in heavy-faced type. It is a great convenience to the reader, too, that the pages of Stephanus have been indicated at the top of each page of the text and notes. Textual matters are often discussed and the relation of the MSS to each other (e.g. ad764cd, and ad706a). Palaeographical evidence is occasionally adduced (e.g. ad 631b, 767d, 817b). Such expressions as "this very difficult passage," "an embarrassing wealth of thought is here hinted at rather than adequately expressed" are found frequently in the notes. But the difficulties are not passed over, they are fully discussed, opinions of other scholars are cited and weighed, and the editor leaves us in no doubt as to his decision, often making it still more precise by adding his own translation of the words in question. Mr. England's notes, occupying 848 closely printed pages, are truly a labor of great industry as well as of abundant learning. The work is provided also with two good indices and with an analysis of each book.

Mr. England is already well known for his scholarly editions of the *Iph. Aul.* and *Iph. Taur.* of Euripides, and in this new work he

has placed all students of Plato under obligation, and has produced what will doubtless for many years to come be the standard annotated edition of the *Laws*.

FRANK LOWRY CLARK

MIAMI UNIVERSITY

A Study of the Impersonal Passive of the Ventum Est Type. By ALICE ANNA DECKMAN. A thesis presented to the faculty of the graduate school of the University of Pennsylvania in partial fulfillment of the requirements for the degree of doctor of philosophy. Philadelphia, Pa., 1920.

This study is based upon "those authors of the republican period of whom we have works or portions of works preserved substantially entire." The problem is rather narrowly limited to a consideration of the question whether impersonal passives of the type under discussion do or do not imply an actor more specific than "people" or the indefinite "one."

The material collected shows very conclusively that there is some danger that a student may gather a wrong impression from statements in certain grammars, where *curritur* is rendered "they or people run," *vivitur*, "people live," etc. As a matter of fact, it is demonstrated that impersonal expressions of this sort are used much more frequently in describing specific acts than in the expression of general truths.

The dissertation goes little beyond the demonstration of this single fact. In presenting her material, the author attempts to classify according to person and number of an implied agent, beginning with the first person singular. This subdivision is not essential to the main thesis, and it can hardly be made as clear-cut as Miss Deckman would have it.

For example, the first case cited under "actor definite in the second person singular," is Plautus, *Amph.* 100: *numquam factum est*. The scene is the one wherein Amphitruo appears at his home shortly after the departure of Jupiter and Mercury. Alcmene, who has not penetrated the disguise of the gods, naturally is surprised at what she considers her husband's quick return; and she declares that she has just seen him. Amphitruo's reply *numquam factum est* is taken to mean *numquam fecisti*, i.e., "you never saw me (and Sosia) here."

But an argument equally strong could be made out for an implied agent in the first person. Thus, looking backward in the text, it

will be seen that when Alcmene insists that her husband has recently visited her, he inquires: *quam dudum istuc factum est?* (692). When taxed with romancing, she declares: *quod factum est fabulor*. And when she appeals to the evidence of her own sight, specifying time and place, what more natural than that Amphitruo should enter a disclaimer in the words: *numquam factum est*, the implied agent being in the first person?

Again, it seems too mechanical and untrue to language feeling to insist that, in an author like Caesar, every example with implied specific agent can be classified as singular or plural in application. Of course, Caesar is usually accompanied by troops, yet he refers to his movements very frequently in the singular (e. g. *Caesar venit*). Hence the fact that he is traveling in company does not necessarily prove that the impersonal *perventum est* is meant to imply a plural agent.

Indeed, it is questioned whether the attempt to construct out of the context a logical scaffolding to show agency relation is not often foreign to the real function of the Latin phrase. Thus, if we should say of the progress of a party of travelers toward a certain town: *sub noctem ad urbem perventum est*, this would mean little more than: "Toward nightfall the town was reached." Of course, reached by the travelers; but that sort of analysis seems a bit pedantic.

Or, reverting to the Plautine example above cited, one wonders just how clearly agency is felt with the words *numquam factum est* are used as a disclaimer. It is easy to think of the phrase as occurring in situations where it would stress the agency notion almost as little as is the case with the colloquial "Nothing doing." And how should we classify an example like: *de collo meo actum est?*

The undue stress which this dissertation lays upon everywhere identifying the agent helps to emphasize the general conclusion that impersonals of the *ventum est* type are in only a minority of cases so broad in application as to call for the translation "one runs," "people live," etc. But such mechanical analysis must not blind us to the fact that further study of this rich material might be made to yield additional results well worth while.

Another case in point is the use of forms like *curabitur*, which Miss Deckman ascribes to the desire of the poet to relieve the monotony incident to the succession of first singular forms. But there certainly is room for question whether *curabo* and *curabitur* are exact

synonyms; and probably not every one would be willing offhand to vouch for the exactness of the ratio:

curabo : curabitur : : pugnaverunt : pugnatum est.

Hoping, therefore, that this study will later be expanded and deepened, it may be said of it at present that it provides a needed corrective to the statements found in some handbooks, and that it makes available material that should be very welcome to the teacher of Latin composition and the writer of Latin.

Thus, on pp. 38-39 the list of impersonal expressions found with an expressed agent is interesting; and the Index Locorum offers a conspectus that may be of use to one who is forming his own Latin style. In this connection, it is to be regretted that it was not counted worth while to include the examples gathered from Cicero's works. These were omitted as throwing no additional light on the main thesis.

H. C. N.

La civilisation hellénique. By M. CROISSET. *Les monnaies grecques.* By E. BABELON. *La sculpture grecque.* By H. LECHAT. All in the Collection Payot, Paris, 1921 and 1922.

These little volumes of 160 pages are among a series similar to the Home University Library, and are examples of "la haute vulgarisation" through which French scholars contribute so devotedly to general education the results of their study. We have nothing on these subjects which quite corresponds. The monographs give data not only well-arranged in the light of broad knowledge, but also lighted to attractiveness by fine feeling. M. Croiset covers a vast amount of material in his usual clear and genial fashion, dealing with the social, intellectual, moral, and artistic values of four great periods. M. Babelon's concise descriptions are illustrated by twenty-one outline drawings; unfortunately there is no index. M. Lechat has written a book of the most discriminating taste and suggestive judgments. He brings us to see sculpture as an expression of community aims and purposes; we are led as it were into the very ateliers of the sculptors, and with them face and try to solve the problems of technique, of architectural decoration (e.g., what sort of design is best for metopes?) and of individual expression (the description of the korai is especially intriguing). M. Lechat indulges occasionally in fanciful hypotheses, and his treatment of the hellenistic and even 4th century

schools is very summary; but he could be forgiven much in view of the way he has invested his critical appreciation with vitality.

AMHERST COLLEGE

W. R. AGARD

The Cults of Cisalpine Gaul as Seen in the Inscriptions. By JOSEPH CLYDE MURLEY. Menasha, Wisconsin, The Menasha Press, 1922. Pp. iv+112.

In this Chicago doctoral dissertation the author has collected all the inscriptions of Cisalpine Gaul bearing upon religious worships. For many of them mere citation suffices, but there are also numerous interpretations and discussions of interesting or mooted points, and wherever necessary, the inscriptions have been reproduced in printed copies with the essential epigraphic information. The gods are classified in different chapters as Roman, Italic, Greek, deified abstractions, *divi*, Oriental, Celtic, syncretistic. Fortuna, however, is treated under the Italic deities rather than the abstractions because of the great degree of personality with which she was invested. The concluding chapter contains a complete statistical treatment of the relative popularity of the various gods among (a) men and women, and (b) free men, freedmen, and slaves, from which it appears that the Roman, Greek, Celtic, and Italic gods are the most prominent, in the order named and Jupiter, Mercury, Hercules, Silvanus, and the Matrons are the individual deities most often mentioned.

The outstanding feature of Dr. Murley's dissertation is its almost meticulous thoroughness. In places it reads perforce like a catalogue, and here it will be a valuable time-saver for further study in related fields. In the discussions of important inscriptions the evidence is set forth with scrupulous care and the author comes to a well-supported conclusion. The classified bibliography covers nearly three pages of fine print and the index is, if anything, overfull. Everywhere infinite painstaking is apparent. No misprints or other errors have been noticed by the reviewer except a wrong cross reference (on page 68, "p. 49" should read "p. 50").

A few observations of minor importance may be permitted.—In the expansion of the inscription on page 75 the last letter τ in the final line is not accounted for.—Although it is a disputed point, the reviewer believes Tutela did not originate as merely the feminine of Genius (see p. 21 f.) and furthermore that she attained more inde-

pendence as an abstract conception (cf. C. I. L. XIII, 583 and 939); that, consequently, she might better have been treated among the abstracts and Tutela Augusta (p. 21) cited there as a state cult.—There is as good evidence for considering Honor a possible deity (p. 19 f.) and not merely a personification or periphrasis as there is for Numen, Maiestas, Ubertas, and Consecratio (p. 68 f.).—In the list of "The Twelve Great Gods" (p. 106) it should be noted that Genius is in a different class from the others, except possibly the Matrons (= Junos). Genius is always restricted to this or that particular person or place and owes his position in the list to the number of such persons or places whose welfare is desired, while the other deities, e. g. Minerva and Mithras, though sometimes specialized, are usually independent and general conceptions.

UNIVERSITY OF IDAHO

HAROLD L. AXTELL

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